S. S. Savarkar

For V. D. Savarkar

FIRST IMPRESSION

28th May, 1967

Printed by

B. G. FHAWALE

at KARNATAK PRINTING PRESS

Karnatak House

Chira Bazar, Bombay 2

Published by

G. P. PARCHURE

Goregaonkar Chawl No. 2

Girgaon, Bombay 4

INDEX

INTRODUCTION

This is a collection of the statements that Veer Savarkar made from time to time on political matters from 1942 onwards. They are of great historical interest and a student of the political history of this country must study them to understand the course of events that led to the achievement of independence and the growth of democracy in India. Many of these statements were published by him to explain the movements led by him and they have altered the course of events in this country.

Savarkar came on the political scene when India needed him most. He had to fight against odds as contradictory political theories held the field. He advocated industrialization when the spinning wheel was believed to possess magic power of making the nation great. When some leaders talked of socialism he advocated co-ordination of class interests. He pointed out that prince factory-owner and industrialist could be just as patriotic as those who preached socialism He lad the Hindu Mahasabha when to be a Hindu-Sanghatnist was not a paying concern and when all the avenues to power, pelf and popularity led elsewhere. To call oneself a Hindu was to be obstracized by one's own kith and kin for no other fault than of daring to love and defend the Hindu cause and Hindu honor. He advocated militarization when some leaders in all sincerity pleaded that 'India did not need an army, navy or air force and no nation in the world would invade her and if some armed nation did invade her they could be easily persuaded to fall back as soon as they were confronted by an unarmed army of desh-sevikas singing to the tune of the spinning wheel and appealing to the conscience of the invading forces.' Savarkar urged the Hindus to join the army, navy and air force in large numbers so that they might get the necessary training and experience in modern warfare. Savarkar always tried to reason with his opponents if their doubts and object on were genuine and his manner was persuasive. But when he found hypocrisy, imbecility and cowardice passing off as patriotism and generosity his attack grew virulent. He used satire and ridicule to expose the hollowness of such claims.

When other leaders in the country were willing to accept the principle of self-determination for the provinces embodied in the Cripps proposals and were wrangling over this or the other portfolio. Savarkar alone rejected this principle saying that it was Pakistan in disguise. In fact it was worse than Pakistan as it gave the right to other states to secede from the federation.

The Akhand Hindustan leaders' conference convened by Savarkar was a feat of diplomacy. He was able to rope in leaders of several political parties and minorities including the Muslim, which the Congress leaders had failed to do in spite of their blank cheques.

Savarkar was a chapion of true democracy. He vigorously and successfully opposed all schemes of giving weigh-tages and special representation in councils and services to minorities beyond all proportion to their numerical strength.

He fought for the integrity of India. When other leader were willing to give the Muslim Leaguers 'so much that they would have no desire to ask for more' Savarkar stayed the hand of those who might have betrayed the Hindus and all that Mr. jinnah could get was 'a truncated and moth-eaten' Pakistan.

Savarkar travelled through the length and breadth of India. Wherever he went he addressed mammoth gatherings. He was given the same welcome as is accorded to princes. Listening to him was an overwhelming experience.

Veer Savarkar will always be remembered by this grateful nation as a patriot who led the country through troubled times, and as a champion of true democracy. He united the Hindus under one flag and gave them an ideology that should inspire and guide them for generations to come

G. M. JOSHI

4th October. 1966

DADAR, BOMBAY

MESSAGE ON THE EVE OF 59TH BIRTHDAY

25th May 1941

FROM SEVERAL Hindu Sanghatanist quarters a pressing request is being made to me to send some public message on the occasion of this my 59th birthday. Instead of writing to them severally, I think it will serve the purpose better and will spare me my time more if I send a common message to the Hindu public in general.

My message to Hindudom on the eve of this 59th birthday of mine is to the effect that:-

Hinduise All Politics

&

Militraize Hindudom !!

The Hindus should henceforth test all national and international politics and policies through the Hindu point of view alone. Whatever policy or political event contributes to safeguard and promote Hindu interests must be backed up by the Hindus and whatever is likely to prove detrimental to Hindu interests must be condemned and opposed by the Hindus. In as much as the Hindus do not ask anything more than what is legitimately due to them on principles of equity and equality, Hindu interests must of necessity be consistent with the demands and contents of genuine nationalism, and even humanism.

Let the Hindus therefore as an immediate step to give effect to this Hinduised political progress, elect only those Hindus to represent them in the Legislatures and all other political bodies as Hindu representatives who pledge them selves openly and uncompromisingly to safeguard, to defend, and to promote uncompromisingly the interests of Hindudom as a whole. Thus firstly Hinduise all politics.

And secondly, as the first and immediate step to militarize Hindudom, let every Hindu youth who is capable to stand the test, try his best to enter the army, the navy and the air force or get the training and secure employment in

the ammunition factories and in all other branches connected with war crafts.

Unforeseen facilities are being thrown open to you. Unexpected opportunities have presented themselves before you. You help no one else more than you help yourselves if you utilise these facilities and opportunities to militarize Hindudom! This done, everything else shall follow: if you miss this, nothing else shall avail!

This sums up the whole programme and the supreme duty of the hour.

Hinduise all politics and militarise Hindudom!!—and the resurrection of our Hindu Nation is bound to follow it as certainly as the Dawn follows the darkest hour of Night!

V. D. SAVARKAR.

CONGRATULATIONS TO THE HINDUS OF NELLORE

1-10-1941

"I CONGRATULATE the Hindus in general and the Hindu Sabhaites in particular at Nellore on the boldness in asserting their civic and religious rights which were held up even by the law-courts, in spite of the high-handed and iniquitous ban put on their exercise by the local authorities there. Instead of suppressing Moslem goondaism for their alleged threatening to break peace in case the Hindus took out their customary procession and observed their rites and ritual publicly, the local authorities prohibited the Hindus from exercising their civic liberty and when the Hindus refused to do so and wanted to take out their procession by customary routes, ordered lathi-charges again and again on the Hindu public. Leaders of the local Hindu Sabha are arrested, several Hindu men and even women are wounded and yet the local authorities are not called to book by the Provincial Government forth-with. If the police and the Governmental forces were strong enough to attack thousands of Hindu processionists in which even ladies in their hundreds had bravely participated to defend the Hindu Honor, could it be said that those very Governmental forces were not powerful enough to control and even chastise the threatened goondaism of a few hundred Moslems, in time?

"The highest law-courts have laid it down again and again that it is the duty of the Government to apply section 144 against those who threaten to commit criminal assaults and break the peace to prevent law-abiding citizens from exercising their civic rights. But today all over India it is the law-abiding Hindus who are being prevented under this 144 and similar other sections everywhere from observing their civic, religious and legitimate rights under an excuse, which is more humiliating and discreditable to the Government Itself, that otherwise the Moslem fanaticism would be provoked to criminal rioting. Such a policy amounts to putting a premium on goondaism. The Governmental forces are there to maintain the exercise by the public of their legitimate rights and to punish those who hold out criminal intimidation against that exercise.

"But when and if the Government fails to act up to this basic principle of giving effect to legal rights and even clear decision of the law-courts, it is the inevitable duty of the Hindu public to come out boldly to assert their legitimate rights as best as they can. The Hindu-Sanghatanists all over India are, therefore, thankful to the Hindu public in Nellore for facing untold suffering, lathi-charges, prosecutions and persecutions to defend the honour of the Pan-Hindu Flag.

"I urge the Government of Madras, in the interest of public order and peace, to call to book the local authorities responsible for these iniquitous and preposterous steps they have taken against the Hindus at Nellore, allow the Hindus to exercise their legitimate rights unmolested by any criminal aggression on the part of the Moslems and use the Governmental forces to suppress goondaism which intimidates the exercise of civic liberty and rights sanctioned even by High-Courts, instead of suppressing these rights to placate-goondaism."

CAMPAIGN TO FAN UP THE MARTIAL SPIRIT IN THE HINDU RACE

6-10-1941

"In pursuance of the resolution on 'Immediate Programme' passed at Madura by the Hindu Mahasabha and reaffirmed by the All-India Committee at Calcutta, it is encouraging to note that the Hindu Militarization movement is being carried on effectively by the Hindu-Sanghatanists throughout India. Several outstanding leaders of the Mahasabha are carrying on an intellectual campaign through press and platform to fan up the martial spirit in the Hindu Race which lay dormant and suppressed for want of opportunity and encouragement. The heroic Goorkhas, Sikhs, Jats, Rajputs, Mahrattas have joined the army in their thousands while the demand of the Hindu Mahasabha for doing away with the humiliating distinction of listed and non-listed classes and castes being conceded under the pressure of war exigency by the Government, Hindus of all castes and classes are also joining the Forces from almost all province in an ever-increasing measure. Thousands are being trained in the different manufactories for ammunition, in ordnance factories, ship-yards and in several other war-crafts. Hundreds of valorous Hindu youths have already secured King's Commissions and Viceregal Commissions.

"This is all as it should be. The beginning is well made. But I urge on all Hindu Sabhas and Hindu-Sanghatanists throughout India to intensify their efforts yet more effectively and strenuously to utilise this unique opportunity to press on the movement for militarising our Hindu Race and get it trained up to an up-to-date military efficiency.

"There is no question of co-operating or non-co-operating with the British Government in their war-efforts. The only question that you have before you is to find out how best you can turn this inevitable co-operation with the British as profitable to your own country as it is possible under our present circumstances to do.

"Because let it not be forgotten that those who fancy that they can claim of not having co-operated with the Government and helped the war-efforts either on account of the demoralizing and hypocritical fad of absolute non-violence and non-resistance even in face of an armed aggression or as a matter of policy simply because they do not join the

fighting forces, are but indulging in self-deception and self-complacency. They pay taxes, serve in the railway, postal, legal and even police department and are openly out to pool up as much, profit as they can in supplying directly to the military departments clothing, blankets, food and all other articles. Thus they too provide the Government with the very sinews of war. For all practical purposes they too cannot hut cooperate with the British Government with this only difference that their policy of boycotting the army deprives the nation of the only outstanding benefit it could have received in return for this inevitable co-operation.

"But if we Hindusabhaites utilise this opportunity to the largest measure possible by extending military co-operation with the British Government in a responsive spirit and measure we shall do a double service to Hindudom. The first being that we shall be able to defend our own country, hearths and homes, if we are actually attacked by alien forces from out-side or by an internal anti-Hindu anarchy, secondly in addition to this immediate benefit we shall be able to press on the Hindu Militarization movement to such an extent as to secure permanently a dominant position for the Hindus in the Indian army, navy and air-force wherein today the moslems are almost monopolising and the Hindu element is woefully subordinated as a result of the criminal negligence towards and even a downright condemnation of military life which the Congress under the Gandhist lead had been guilty of.

"Under the present circumstances, therefore, of all policies, to press on the cause of Hindu militarization is the best and the most far-sighted policy we can adopt. Let the Hindus therefore come forward now and enter the army, the navy and the air-force, the ordnance and other war-crafts factories in their thousands and millions. Let them cross the seas to give fight and to pass through the baptism of fire in all the world theatres of war, learn to use the latest weapons the world knows of and measure their swords with the bravest races of the world of today. This cannot but liberalise the social outlook of the Hindu Race, get rid materially of present economical unemployment, give a fillip to industrialization, render the Hindu military-minded, spirited and valorous and secure and stabilise the Hindu strength in Indian Military Forces of all arms. The latest developments and the war situation on the Western and Eastern fronts make it inevitable for the British Government to depend on India's man power in an ever-increasing measure. An Indian army wherein millions of Hindus occupy the dominant position which their population proportion entitles them to do must prove the most effective factor not only to defend our country in this present juncture but also to further the cause of the political emancipation too of our motherland in the long run.

"To deal with the difficulties and the grievances which the Hindu recruits to the Army find from time to time, a Central Northern Hindu Militarization Board has been formed by the Hindu Mahasabha at Delhi with Mr. Ganpat Rai, B.A., L.L.B., Advocate, 51, Panchkuin Road, New Delhi, as convenor. A Central Southern Hindu Militarization Board is also formed under the Chairmanship of Mr. L. B. Bhopatkar, m.a., L.L.B., President Maharashtra Provincial Hindusabha, Sadashiv Peth, Poona. All complaints or applications for information etc. should be addressed by those Hindus who want to enter the Forces or have already enlisted themselves in them, to the above addresses. Sir Jwala Prasad Shrivastav; Barrister Jamnadasji Mehta, Bombay; Mr V.V. Kalikar, M.L.C., Nagpur and other members on the National Defence Council or the Advisory War Committee will certainly try their best to get these difficulty removed so far as possible when they are forwarded by these Militarization Boards on to them.

"One point however must be noted in this connection as emphatically as possible in our own interest that those Hindu who join the Indian Forces should be perfectly amenable and obedient to the military discipline and order which may prevail there provided always that the latter do not deliberately aim to humiliate Hindu honour."

HINDU SABHA WON THE KHAMGAON MUNICIPAL LECTION

7-10-1941

The following telegram was sent to Syt. Shekdar, the Secretary Buldhana District Hindu Sabha, Khamgaon, (Berar), congratulating Khamgaon Hindu electorate. In this election Hindu Sabha scored a thumping victory by winning 15 seats out of a total of 17, against the united front of Congress and Moslem League.

"CONGRATULATE KHAMGAON MUNICIPAL ELECTORATE ON THUMPING HINDUSABHA SUCCESS. LET SELFLESS PUBLIC SERVICE BY ELECTED PARTY JUSTIFY THIS PUBLIC CONFIDEFENCE IN FUTURE TOO, MAY THIS OVERWHELMING SUCCESS OF KHAMGAON HINDUSABHA HERALD HINDUMAHASABHA SUCCESS IN NEXT BERAR ASSEMBLY ELECTION TOO."

TRYING TO ARRIVE AT AN AMICABLE SETTLEMENT

15-10-1941

"WITH A VIEW to prevent mis-understanding or mis-representation which I find current in a section of the press as regards the spirit behind the resolution passed by the Working Committee of the Hindu Mahasabha in connection with the Session at Bhagalpur, I wish to make it clear that the Government of Behar as well as the Working Committee have both been trying to arrive at an amicable settlement of the three points at issue. On two of them they have already agreed and the correspondence which is still passing between us may enable us to settle the third also in a way acceptable to all parties concerned. Consequently the press reports and comments which are obviously based on heresay should not be relied upon by the public. The resolution passed by the Working Committee if printed in full is all that should be treated as reliable news in this matter."

NO STEP SHOULD BE HALF-HEARTED

The following telegram is sent by Barrister Savarkar, the President of the Hindu Mahasabha to Sir Jwala Prasad Shrivastav (Cawnpore), on the 29th inst.

"I LEAVE THE QUESTION DEALING WITH THE UNJUSTIFIABLE BAN ON THE PROCESSION OF THE CONFERENCE TO YOUR PROVINCIAL HINDUSABHA'S DISCRETION. ANY STEP MUST NOT BE HALF-HEARTED. UPHOLD HONOUR OF THE HINDU FLAG WITH UNITED HINDU FRONT. FULL SUPPORT ".

SUPPORT THE HINDUS OF NELLORE

29-10-1941

"I exhort the Hindus throughout the Madras Presidency to bring to bear on Government all legitimate pressure they can, to do justice to the Hindus at Nellore who are so bravely facing persecutions and sufferings to uphold the cause of civic and religious liberty of Indian citizenship in general and of Hinduism in particular. Let Hindu leaders and workers from all parts of the Presidency visit Nellore in their hundreds and extend every legitimate, moral and material support to our brethren there. Let the whole press and platform, whether Hindu, Christian or otherwise throughout the Presidency come out to support the cause of civic liberty which Nellore Hindus stand for. The case of the Nellore Hindus is a test-case of an All India significance. When law-courts proclaim that the cause of the Nellore Hindus is perfectly justified and legal and when the executive officers are openly defying these decisions of the law courts, it is incumbent on the Government of Madras and on His Excellency the Governor of Madras in particular as the head of the executive to call the subordinate officers to book, to give every protection to enable, the Hindus at Nellore to exercise their legal rights and to execute the decisions of the law courts. The arbitrary and even vindictive policy of the executive officers at Nellore which they profess to pursue to maintain peace and order is only calculated to put a premium on aggressive Moslem 'goondaism' and to make it impossible more than anything else the restoration of legitimate peace and legitimate order."

Telegram to H.E. the Governor of Madras

"I URGE YOUR EXCELLENCY TO AFFORD PROTECTION TO THE NELLORE HINDUS TO EXERCISE THEIR RIGHTS HELD UP EVEN BY LAW COURTS AS JUSTIFIED. NOTHING CAN ENDANGER JUSTICE, PEACE AND ORDER MORE DISASTROUSLY THAN ALLOW LOCAL EXECUTIVE TO FLOUT AND COMPEL LAW COURTS TO CONFESS THEIR HELPLESSNESS TO GET THEIR DECISIONS EXECUTED".

JOIN THE ARMED FORCES

15-11-1941

"I urge the Ratnagiri Dist. Hindusabha and the Hindu-sanghatanist public in the Ratnagiri District to extend full co-operation to Prof. Phadke and Syt. V. B. Gogate, Pleader, members of the Hindu Militarization Mandal, who are touring Ratnagiri District to exhort the public to join the armed forces in the Army, Navy and the Air-forces".

APPOINTMENT OF DR. R. P. PARANJPE

15-11-1941

"I am glad to note that the Government has appointed Dr. R. P. Paranjpe and Mr. Mudaliar as Members of the Selection Board for Emergency King's Commission Board, Southern Division".

OBSERVE AN ALL-INDIA BHAGALPUR DAY ON THE 14TH DECEMBER, 1941.

5-12-1941

"THE TIME has come when I should acquaint the Hindu public in particular and the Indian public in general with the development and the present situation regarding the issue of the ban placed by the Government of Bihar on the holding of the next Session of the Hindu Mahasabha at Bhagalpur on the 24th to 27th December, 1941".

When at Madura the last Session of the Hindu Maha Sabha decided to hold the Session in Bihar and when after surveying different places in Bihar, the Reception Committee decided to hold the Session at Bhagalpur, even the Government must admit that there could not have been any the least intention on the part of the Mahasabha to disturb the communal peace of the particular section of Moslems residing at Bhagalpur during the Bakri-Id festival. The Bakri-Id is observed all over India by the Moslems and there could not be any reason why the Hindusabhaites should have a special spite against the Moslems residing at the comparatively insignificant town of Bhagalpur of all places in India. But nevertheless after the venue was settled in the ordinary course of things and in view of other considerations and conveniences at Bhagalpur, the Government of Bihar came out all of a sudden with a communique banning the Session and ordering that it must not be held in a number of districts in Bihar including the town of Bhagalpur from the 1st of December next to the 10th of January, 1942.

The Government of Bihar argued that they would find it very difficult to maintain peace and order at Bhagalpur owing the paucity of police forces at their disposal in case communal disturbances broke out during the Bakri-Id, if the Session and the Bakri-Id coincided.

So far as the question of coincidence was concerned, the Working Committee of the Hindu Mahasabha having no intention whatsoever to give any justifiable excuse even to the aggressive section among the Moslems, decided in an accommodating spirit not to hold the Session on the dates during which the Bakri-Id was customarily observed at Bhagalpur and resolved that the Session should be held on the 24^{th} to 27^{th} December next during the X'mas holidays as had been the usual custom with the Hindu Mahasabha to do so for years in the past. This arrangement would have enabled the Mahasabha to end the Session a couple of days before the Bakri-Id began and let the Moslems alone to celebrate it in any fashion they chose. But the Bihar Government still refused to raise the ban on the ground that the holding of the Session even before the Bakri-Id and even if it was held on dates not coinciding with Bakri-Id was quite likely to inflame the communal tension and passions at Bhagalpur and prevent the peaceful celebration of the Bakri-Id festival. But they did not seem to mind it much that there was more likelihood of communal passions being inflamed and of communal riots breaking out if the Bakri-Id was allowed to precede the Mahasabha Session and thus endanger again its being held just after the Bakri Id. As a matter of fact it cannot be denied that it is the Bakri-Id which more often than not is notoriously associated throughout India with communal disturbances and Moslem fanaticism running riot. The Sessions of the Hindu Mahasabha on the contrary are as undeniably noted for their peaceful and orderly celebrations. Even the latest press communique issued by the Government of Bihar which modifies the ban to the extent that it allows the Session to be held just after the Bakri-Id after the 3rd of January, 1942, instead of the 10th of January, 1942, does not make it clear whether the Government would not renew the ban on the Session even if it was held on the 4th of January, in case some communal disturbances were staged during the Bakri-Id just to spite the Mahasabba Session to come. Consequently, whether the Session was held before the Bakri-Id or after the Bakri-Id, the necessity of facing the ban was kept like the sword of Democles hanging on its head.

So far as the second reason which was set forth by the Government to justify its attitude as to the paucity of the police forces at the command of the Bihar Government, it is enough to point out that the Government has more than once emphasised that in case an attempt to hold the Session was made inspite of the ban, the Bihar Government would put it down with all the resources at their command. Now if the Government is thus on its own admission so powerful, and it is no doubt so powerful, as to command sufficient forces to suppress an All-India Session of the Hindu Mahasabha which is likely to be attended by tens of thousands of Hindus along with the most outstanding Hindu leaders from all parts of India, can it ever be said that those very forces would not have enabled the Government to hold in check that aggressive section of Moslems at Bhagalpur if there be any which was likely to get inflamed and to threaten criminal disturbances if the Hindus were allowed to exercise their legitimate right of free association by holding the Session of the Hindu Mahasabha at Bhagalpur?

When the All-India Session of the Moslem League was held at Madras this year, the Government prevented the Hindus under 144 Section from holding meetings, carrying lethal weapons or assemblying in more than five persons so that the Session of the League might pass off well inspite of the fact that rabid and anti-Hindu speeches and resolutions weredelivered and passed in it. Now at Bhagalpur when the All-India Session of the Hindu Mahasabha is to be held, the Government instead of calling upon the Moslems to keep themselves within the bounds of law and order have put a ban on the Hindu Mahasabha Session itself making it criminal on the part of the Hindus to exercise their fundamental rights of citizenship! Throughout India the same discriminating, partial and anti-Hindu policy is adhered to and Hindu processions, immersions of images and conferences are held up to placate the fanatical goondaism on the part of the aggressive Moslem sections.

The reason trotted out for this anti-Hindu policy is also uniform: that it is the duty of the Government to maintain peace and order. But the peace or order which is to be maintained as a duty on the part of the Government is that which enables the law-abiding to exercise their legitimate rights and not that peace or order which could only be maintained by compelling the law-abiding to forgo their rights to placate the aggressive and the criminal. The underlying idea which makes the Government resort to this policy throughout India cannot be any other than the notion that the Hindus as a people being gentle and law-abiding are more amenable to such restrictions on their liberty than the chauvinistic Moslem fanatics.

Therefore the time has come when we must correct this mistaken notion and prove to the Government that although the law-abiding and gentle Hindus ought to value peace and order much yet they must prize honour much more. Consequently, I call upon all Hindus to record a practical protest against this anti-Hindu policy on the Government at every locality and province wherever such a case humiliating Hindu honour crops up, by all legitimate means within their reach.

OBSERVE THE NEXT 14TH OF DECEMBER AS AN ALL-INDIA BHAGALPUR DAY

In so far as this immediate issue of holding the Session at Bhagalpur is concerned, the refusal on the part of the Government of Bihar to raise the ban, has made it an All-India one and consequently we must first call upon the Indian Government to intervene in the matter and raise the ban. In order to impress the Indian Government with the seriousness of the situation and with the depth and extent to which the Hindu mind is agitated at this humiliation throughout India, all branches of the Hindu Mahasabha in particular and the Hindu Sanghatanist public in general should observe an All-India Bhagalpur day on the next 14th December (Sunday) throughout India. At each place meetings should be held, resolutions setting out the case as outlined above and urging the Viceroy to intervene and raise the ban should be passed.

The resolutions should make it clear that we in no way mean to challenge or flout the Government but only demand that we should be allowed to exercise our legitimate and fundamental right of peaceful association".

INSTRUCTIONS REGARDING THE LINES OF ACTION IN CONNECTION WITH CIVIL RESISTANCE MOVEMENT AT BHAGALPUR

10th December 1941

(1) The first point to be noted in connection with this movement is that we are going to Bhagalpur not to throw any challenge to the Government but with the only object of asserting our civic rights of legitimate association as Hindu citizens. Consequently, if we are banned from doing so, we should all offer ourselves without any show or use of physical resistance the Government authorities, to get arrested and to keep asserting our right of free speech and free association within the bounds of the fundamental and moral law of the land.

(2) Each province in this respect should now act as a unit by itself without waiting for any further instructions from the Central Office in case it is found impossible to issue any one after this.

The province should hold itself responsible for raising funds for the railway passage of going to and coming back from Bhagalpur with a margin for a week's rations and other inevitable necessities of the jatthas (batches) the province is able to send to Bhagalpur. Each locality in the province should also adopt the same principle so far as possible and supply the funds necessary for their local jatthas they send to the province.

Volunteers and delegates should lake sufficient warm clothing with them as these days in Bihar are cold.

(3) On the next 14th of December (Sunday) meetings should be held throughout every province at each place so far as possible and a resolution as detailed out in the statement issued on the 5th December 1941, from this office by the President, to urge the Viceroy to intervene and raise the ban, should be passed and should telegraphically be sent to the Viceroy from each place separately. This is the first step to be taken.

(4) Immediately after the first step, batches of volunteers from ten to thirty roundly speaking, should continue to entrain for Bhagalpur District without any public demonstration whatsoever. Even the news should not be unnecessarily bruited about in the press or on the platform: These batches should start from about 17th to 21st instant. They should not go directly to Bhagalpur but to stations in Bagalpur District somehow or the other. Getting down at these different stations they should try to reside in those places or keep on moving towards Bhagalpur without any public demonstration. Each batch of ten should have a leader of their own to command them.

(5) On the 22nd December or about that, the large jattha including prominent leaders and those delegates, who had not gone with the previous jattha, with the number of volunteers, in fact all those who are ready to attend the Session and had not proceeded before, should start by the last train from different provinces so as to reach Bhagalpur on the 23rd night or morning of the 24th December. This train should start publicly and with as impressive a demonstration of Hindu citizens to bid it farewell at the different localities as

possible. At least three-fourth of those delegates and volunteers whom the province is in a position to send should go to Bhagalpur District by the preceding trains and on the preceding dates referred to in section (4), and only one-fourth speaking roundly, of the number should start by this last train demonstratively from each locality straight for Bhagalpur City.

ON THE 24TH DECEMBER 10 A.M. START CIVIL DISOBEDIENCE

---

(6) On the morning of the 24th December, the day scheduled for the Mahasabha Session, all jatthas and all Hindu-sanghatanist public, wherever they happen to be whether at Bhagalpur itself or at different places in the District on that morning, should simultaneously take out processions, prabhat-ferries and hold public meetings till they are arrested in case the ban is not raised.

(a) Those who happen to be in Bhagalpur on that morning of the 24th December should constitute the Session at the scheduled place. If the President happens to be amongst them he will preside and the Session will begin in its regular course. In case the President is unable to be present there, his deputy who will be sent there will preside. This open Session should be attended publicly by all delegates, the Hindu Sanghatanist public and by every Hindu who happens to be at Bhagalpur and can attend it. If this is dispersed by physical force by the authorities none of the constituent members should resist by any show or use of counter physical force, but should only continue to offer Civil Resistance till they are physically removed by the Authorities. After the dispersing of this first public and formal sitting of the Session, all delegates who find themselves free and the Hindu Sanghatanist public should in different batches spread out the sitting of the Session throughout the city of Bhagalpur in sections wherever they can afford to find a platform to address the public. In every chowk. at corners of streets, balconies, halls, in fact any place in the Bhagalpur town that they can occupy and use as a platform, these different jatthas with their leaders should continue to hold meetings as a part of the sitting of the Session continuously from the 24th to the end of the 27th December If Some meetings are dispersed and the Civil Resisters at those meetings are arrested, the remaining batches should continue to hold meetings at other places just the same. Every one who happens to be the leader or is elected on the spot as a leader of these meetings should act as a President for that particular meeting. If he has a copy of the Presidential speech, he should read it out and get passed the two or three chief resolutions. If he has no copy of the Presidential speech or of the resolutions, he should address the public on the general subject of the Hindu Sanghatan movement but as a part and parcel of the proceedings of the Session.

(b) Those who happen to be outside Bhagalpur but in the District of Bhagalpur owing to their inability to enter Bhagalpur, should hold meetings etc. on the same plan as described in (a) at those various towns and villages in the Bhagalpur District wherever they happen to be till they are arrested or dispersed.

(7) As it will be inadvisable to get ourselves couped and cabined in one particular place in case the ban on the Session is not raised, we must as detailed out above spread out the Session all over the Bhagalpur District including the Bhagalpur town itself. Let the whole District and the town itself

resound with ‘Hindu Dharma-ki-Jay’ and let the Hindu Mahasabha propaganda and ideology be preached publicly throughout the districts from hundred platforms during these four days. The Government has banned,—holding any meetings, delivering speeches, taking out processions etc. in connection with the Mahasabha Session not only at Bbagalpur but throughout the Bhagalpur District. Consequently, we shall be asserting our legitimate right of freedom of association and freedom of speech and holding the Session by addressing meetings, taking out processions etc. in any part of the Bhagalpur District just as much as we would have done if the Session was held only at Bhagalpur itself.

One precaution should only be taken that all processions, prabhat ferries, meetings, speeches, wherever they be delivered in the Bhagalpur District, should openly he proclaimed to be in connection with and as an integral part of the 23rd Session of the Hindu Mahasabha to be held at Bhagalpur.

AN ALL INDIA HINDU MAHASABHA DAY

---

(8) As soon as the first batches, who assemble at Bbagalpur on the morning of the 24th December at 10 a.m. attempting to hold the open Session of the Hindu Mahasabha, are prohibited and physically dispersed, all Hindusthan should immediately be telegraphically informed of the happening and throughout Hindusthan the Hindu Sanghatanist public should hold meetings, take out processions, observe hartals and in each and every legitimate way, record a public protest against the Government for banning the Session and emphasize their support to the Hindu Mahasabha cause and to this Session in Bhagalpur in particular during the four scheduled days from 24th to 27th December. This should be looked upon as an All-India Hindu Mahasabha Session Day. The Presidential speech if available should be read out at each meeting and the draft resolutions if available should be passed. (Those resolutions are printed below.) Thousands of public meetings should be held on that one single day throughout India and demonstrations held on those days in every nook and corner of the country.

(9) In all our speeches and actions regarding this Civil Resistance movement, every one of us should take the greatest care not to give any reasonable cause to inflame communal passions or hurt unjustifiably the religious feelings of any non-Hindu community. But on the other hand we should not shirk from asserting our own legitimate rights and defending the Hindu cause with all legitimate means within our reach, simply because some pugnacious section among the non-Hindus threatens to play the bully.

(10) After continuing thus for four days the campaign of Civil Resistance throughout the district of Bhagalpur including the town of Bhagalpur and inspiring the millions of Hindus throughout Bihar with the message of the Hindu Mahasabha, the Dictator of the movement shall declare the Session closed on the 27th of December and the campaign of Civil Resistance be called off. Thereupon all our delegates and volunteers who find themselves free should return to their respective places after the 27th of December, without waiting for any further orders

If but the Hindu Sanghatanists muster strong at Bhagalpur from all parts of India and fight out this campaign of Civil Resistance as outlined above, with a heroic determination not counting imprisonment, lathi-charges or any sacrifice whatso ever as too high a price to be paid for maintaining the honour of the Pan-Hindu Flag and without giving any the least cause on their part for breach of honourable peace and genuine civic order, this 23rd Session of the Hindu Mahasabha is bound to prove the most successful Session of all the Session in the past.

The following Resolutions should be passed officially by the 23rd Session of the Hindu Mahasabha held in Bhagalpur and if banned throughout the country on the 24th December to 27th December 1941:—

Resolution No.1.

The first Resolution should be moved from the Chair recording profound sorrow at the demise of Dr. Rabindra Nath Tagore, Sir Ganganath Jha, Pandit Madhusudan Jha, the Maharajadhiraj of Kolhapur, Swami Padmanandji of the Bharat Sewashram Sangha, Maharajadhiraj of Manipur and Mr. Kali Kumar Ghosh of Bengal.

Resolution No. 2.

The Hindu Mahasabha tenders its loyal homage to His Majesty the King of Nepal as the Sovereign of the only Independent Hindu Kingdom today and the Defender of the Hindu Faith and the Hindu Nation.

Resolution No. 3.

This Session of the Hindu Mahasabha condemns the Bihar Government for placing a ban on this annual Session of the All-India Hindu Mahasabha at Bhagalpur for no other reason than that the Bakr-Id festival of the handful of Moslems at Bhagalpur happens to come off during the same week and that the sight of Hindus exercising their legitimate right of free association within legal bounds was calculated to inflame the fanatical section amongst the local Moslems which was likely to break out into communal riots in consequence of it! This policy of forcing the Hindus to forgo their legitimate and peaceful religious, civic and political rights to placate fanatical Moslem goondaism which is being followed as a rule throughout India constitutes a cowardly surrender on the part of the Government of the first duty of any Government to protect the lawful against the lawless, puts a premium on criminal and fanatical goondaism and instead of maintaining a healthy peace and civic order, amounts to abet fanatical crimes which must end in anarchy all round. The Hindus have consequently resolved not to obey any such illegal and illegitimate encroachment on their rights and their fundamental civic liberties and to assert them with all the legitimate means within their reach.

This Session further demands the immediate recall of the Governor of Bihar for wanton interference with the rights of the Hindus.

Resolution No. 4.

The Hindu Mahasabha calls upon the Hindu electorates to cast their votes for those Hindu candidates only who pledge openly under the Hindu Flag to safeguard and promote Hindu interests in all respects and under all circumstances and stand on the Hindu Mahasabha ticket. If but the Hindu electorate thus enables the Hindu Mahasabha to capture all political power in the legislatures and municipal boards, the Government will be compelled to recognise the Hindu Mahasabha as the only elected representative of the Hindu people and in that case alone the Congress or any other pseudo-nationalistic body would be totally disarmed and forced to cease to play ducks and drakes with Hindu interests and betray Hindu honour any longer. The Hindu Mahasabha alone can checkmate and foil the anti-Hindu designs of the Moslem League. The Congress can never and would never serve that purpose for the simple reason that it can never claim to represent Hindu interests alone with a single-minded devotion and loyalty. Consequently, the Mahasabha exhorts the Hindu electorates to vote for the Hindu candidates on the Mahasabha ticket alone and not to cast a single vote for the Congressite candidates. Thus alone they can force the Government to recognise the Hindu Mahasabha as the sole representative body of the Hindus and be able to capture the Provincial and Central Governments and all the political power that is within the reach of the public today and harness it to serve the Hindu cause so as to enable us to march on still further ahead towards our ultimate goal of absolute political freedom.

Resolution No. 5.

This Session of the Hindu Mahasabha calls upon the Hindus to join the military forces in the land of all arms and directs all branches of the Hindu Mahasabha throughout India to carry out an active propaganda to get enlisted as large a number of Hindus as possible into the army, navy, the aerial forces and the war-craft and ammunition factories. All Hindu citizens are further instructed to join the A.R.P. organizations also, with a view to defend our hearths and homes and also to undergo the training and discipline to get our people equipped with the knowledge and activity which the up-to-date war technique requires in this direction.

Resolution No. 6.

This Session of the Hindu Mahasabha condemns the action of the Bihar Government in arresting veer V. D. Savarkar. President-elect of the 23rd Session of the Hindu Mahasabha, Dr. S. P. Mookerji, Working President of the Mahasabha and Finance Minister of Bengal, Dr. B. S. Moonje, Bhai Parmanandji, Mr. Padamraj Jain, Mr. N. C. Chatterji, Mr. B. G. Khaparde, Raja Maheshwar Dayal. Dr. Varadarajulu Naidu, Rai Bahadur Harish Chandra, Kumar Gan-ganand Singh, Pandit Raghavacharya, Mr. Ravaneshwar Misra, Major P. Bardhan. Rai Bahadur Gunendra Krishna Rai, Mr. Ashutosh Lahiri, M.L.A., Bengal and other leaders, delegates and volunteers who intended to attend the meetings of the Session, and demand their immediate and unconditional release.

Resolution No. 7.

This Conference demands the immediate release of all political prisoners and detenues throughout India.

Resolution No. 8.

This Session of the Hindu Mahasabha welcomes the formation of a Coalition Ministry in Bengal and calls upon the Hindus of that province to support Dr. shyama Prasad Mookerji, the Finance Minister in that Ministry and the Working President of the All-India Hindu Mahasabha in his attempt at redressing the legitimate grievances of the Hindus of Bengal.

Resolution No. 9.

This Session of the Mahasabha offers its hearty felicitations to the Hindus of Bihar and all other provinces throughout India, who have given a splendid and spontaneous response, by coming in large number to Bhagalpur and making the Session a success in spite of all difficulties created by the Government.

THE CLOSING STATEMENT REGARDING THE BHAGALPUR CIVIL RESISTANCE CAMPAICN

16-1-1942

(1) Now that the curtain is rung down on the furious struggle raging at Bhagalpur to assert the legitimate rights of Hindudom, the time has come to review the whole episode in its proper proportions. After going through the various reports, statements and communiques on both sides received up to date regarding the happenings during those eventful days which the Working Committee of the Hindu Mahasabha at Delhi had fixed as the irrevocable dates on which the Annual Session of the Hindu Mahasabha was to be held at Bhagalpur,—I feel it no exaggeration to proclaim that the 23rd Session of the Hindu Mahasahha held at Bhagalpur despite the Government ban has proved to be the most momentous and the most successful one of all annual sessions ever held by any All-India organizations including the Congress in the modern history of India.

(2) I congratulate, consequently, all leaders, delegates, volunteers and the Hindu-sanghatanist public all over India, who directly or indirectly contributed to this momentous success in vindicating the Pan-Hindu Flag at Bhagalpur. To those Hindu martyrs who laid down their lives in the struggle and to those hundreds of Hindu civil resisters who carried their wounds home inflicted during the lathi charges of the armed and mounted forces of the British Government,—the Hindu Mahasahha has, under the present circumstances, nothing else to offer to mark its grateful recognition of their services but the crown of thorns of martyrdom to those heroes who fell and their very wounds as the Iron Crosses to those Civil Resisters who were wounded.

The Government of Bihar smashed down the small Sessional mandap (pandal) meant to accommodate a few hundreds of Hindusabhaites. But the result was that the Hindu Mahasabha had a mahamandap instead, so extensive as to cover all the six districts placed under the ban which could accommodate millions on millions of Hindusanghatanists and which all the armed forces let loose by the Bihar Government found it impossible to pull down. When the prestige of the Government which look its last stand in that corner of the Lajpat Park, on the

ruins of the small smashed mandap of the Mahasabha and frowning Moloch-like presided over the bloody scenes while the armed mounted-forces of the Government charged thousands of men, women and children under the hoofs of their horses, that prestige was pulled down even from that haughty pedestal there and lay grovelling in the dust, trampled down under the feet of those heroic Hindu civil resisters who managed to rush in the Park in spite of the armed military guards and at the imminent risk to their lives raised all of a sudden the Pan-Hindu Flag on the very spot with the thunderous shouts of 'Hindu Dharmaki Jay!' During the three days of the Session they thrice hoisted the Pan-Hindu flag in this wise in the Lajpat Park itself and bearded the lion in the very den it had chosen as its citadel.

(3) The Hindu Mahasabha appreciates highly the sympathy and even approbation it received at the hands of the various Indian leaders and organizations that were not directly connected with the Hindu Mahasanha,-— such as the Liberal Federation, the leaders of the Christian Community and especially the leaders of the Moslem League and the Moslem public at Bhagalpur and other places in Bihar who joined the Hindus in observing the hartals in sympathy with the Hindus in this their struggle to defend the fundamental civic liberties of All Indians alike. The unambiguous statements issued by the Moslem leaders in Bihar and outside that they never wanted this ban and resented that their Bakri-Id should have been trotted out as an excuse for it, was indeed the last fatal stab in the back of the Government of Bihar which must have made it exclaim, "Et tu Brutus! This was the most unkindest cut of all!!"

(4) On the other hand I draw the pointed attention of the Hindus to the fact that the Working Committee of that organization which calls itself the Indian 'National Congress' and which is dominated by some of the blatant leaders of the All-India Civil Liberties Union persisted in maintaining a guilty silence as regards the Hindu movement at Bhagalpur. Kind souls! they had to shed so many tears over the sufferings of the far off Chinese, the Russians, and even the British people that they could not spare a single tear or a word of approbation for the Hindu men, women and children getting trampled under the hoofs of the mounted military of the British and the noble fight the Hindus carried on under their very nose at Bhagalpur in defence of the fundamental civic rights. Or it may be that just as the British people are fighting for the Independence of all nations in the world but India, even so these advocates of civic liberty mean to-fight for the fundamental civic rights of all humanity but the Hindus!

When I call that this silence on the part of the Working Committee of the Congress was a guilty one, I do so deliberately because the Hindus must not forget the fact that the ban proclaimed by the Bihar Government on the Hindu Mahasabha Session was not so humiliating to the Hindus as several anti-Hindu bans, prohibitions and orders issued by the Congress Governments had been in those provinces over which they happened to rule only a couple of years ago.Witness, for example, Rajaji's ban on the Hindu Mahasabha activities against the anti-Hindu tyrannies of the Nizam which he styled as our "Sister-state". Or how Mr. Govind Vallahha Pant out-Heroded Herod in U.P. by prohibiting the Hindus from playing music even in their houses in several localities through out Mohurrum week, because the latter constituted the mourning days to the Moslems!. Hundreds of other cases humiliating and detrimental to the Hindu interests can be cited at a stretch.

(5) Apart from all these incidental points, the two most abiding aspects of this Civil Resistance fight waged and won by the Hindu Mahasabhaites must be mentioned in this closing statement regarding the Bhagalpur episode, with special emphasis.

The first of them is the fact that the struggle was fought out in defence of Hindu Rights as Hindu Rights and under the unalloyed Hindu Colours. The Mahasabha did not sail under false colours nor did it mince matters. The millions of Hindusanghatanists who gathered under the Hindu Flag in defence of Hindu Honour drove the last nail in the coffin of that pseudo-nationalism which had penalised any agitation to uphold the special rights of the Hindus as a 'National' sin. "Get stabbed but don't shriek" was the order of the day which throttled the Hindu movement while this pseudo-nationalism held its sway on the public mind and consequently the Hindus continued to be the political orphans in this land. But at Bhagalpur it was proved to demonstration that Hindudom had recognised their saviour in the Hindu Mahasabha and acknowledged it as its real representative. The Hindu cause can no longer go undefended. To the Hindus the Hindu cause shall in itself be the national cause.

The second aspect does in reality constitute the most abiding factor of this struggle and is bound to have far reaching consequences on events to come. It is the moral victory which we Hindus have won by demonstrating beyond cavil or criticism that in spite of castes and creeds, sects and sections, Hindudom as a whole does still pulsate with a commonnational being. The Pan-Hindu consciousness that the Hindu Mahasabha has so long been striving to create has at last become a living reality, forceful and organised enough to resist and at times even to cow down the anti-Hindu forces which held their sway unchallenged up to this time. The thousands on thousands of Hindusanghatanists, Rajas and Raises, millionaires and mill-hands, ex-ministers and M.L.A.s, princes and peasants, the touchables and untouchables, Punjabis, Mahrathas, Bengalis and Madrasis, Sanatanists, Jains, Sikhs, Aryasamajists, Santhals and Sadhus who rushed to Bhagalpur animated by the common urge to defend the Honour of the Pan-Hindu flag and faced unflinchingly the armed forces of the angry British Satraps, did actualise through the struggle as never before our racial, cultural and political homogenity. We Hindus have truly recovered our national self.

But after all this is said and done, let us not forget that these struggles and successes are but only test cases, mere rehearsals of the grand epic which shall have to be staged on political battlefields in days to come.

GANDHIJI HAS BEEN PRO-BRITISH THHOUGHOUT HIS LIFE

20-1-1942

"IT IS REALLY pitiable to find that all the deliberations speeches and the main resolution itself of the All-India Committee of the Congress recently held at Wardha should bear the stamp of nothing else but despair and frustration. Behold, "we know not the way out of it! and can but wait for initiative, light and lead from the Government", is the burden of the whole song.

I am surprised on the contrary to find why (he Govern-ment should HO stubbornly refuse to respond to the overtures of the Congress which it has been making overtly and coverth ever since the Poona resolution. The Government has nothing to fear while the Congress is led by men like Gandhiji who have been, as I am aware, not only pro-Government but sincerely pro-English throughout their lives. Leaving aside the active participation with England of Gandhiji and his followers in the Zulu War, the Boer War, the Anglo-German War in 1914, it should be remembered that at the outbreak of this war itself almost all Congressite leaders, led by Gandhiji, took up an attitude which was pro-Government and pro-English not only as a matter of policy, but as they themselves declared, as a matter of principle. “If England and France fall”, declared Gandhiji in moving tones, ‘what does it profit us even if India gets independence’. He himself reported that he actually broke down and was moved to tears at the very thought of the prospective destruction of the Westminster Abbey, in the presence of Lord Linlithgow while Lord Linlithgow, an Englishman himself, to whose heart the Westminster Abbey must have been dearer, kept stoically witnessing the scene unmoved! Pandit Jawaharlalji was characteristically vehement and declared in a number of public speeches that while the ‘Great Democracies, that is of course “England and France”, were fighting for their very life the only duty of India consisted in extending unconditional help to Great Britain in this war against those -enemies of mankind,—the Nazis. The fun of it all was that, at that time the Russians whom Jawaharialji and the Congrcssites of his persuasion have ever been worshipping as saviours of mankind were themselves, hand in glove and in open alliance with those very enemies of mankind. the Nazis! But still, the Congress extended unconditional help to Great Britain as soon as the war broke out. It withdrew its ministries and left the British Government to centralise all power in their-hands without incurring any risk or odium by dismissing the popular ministries. Even today Gandhiji declares again and again that he does not want to embarrass the Government, nor does he mean to picket the recruiting booths, nor does he ask the. Congressite organizations not to co-operate with the A.R.P., the Police, the Post, the Railway, the tax-col lectors, nor does he feel any compunctions in allowing his khadi bhandars and other industrial concerns to co-operate by providing the British military with food, boots, blankets and all other necessities to keep them well-fed and warm and only the-other day he made it known to the European world that his sympathies, in spite of all and above all, were still with England.

All that the Congress, led by Gandhiji, insists on is that in-spite of all this whole-hearted co-operation they should be allowed to style themselves as non-co-operators and in spite-of their willingness to work out the ‘National Government’ as defined in the Poona Resolution which did not in any way-postulate antagonism to the British Sovereignty itself,—they should be allowed to maintain that unless and until India is independent, it cannot put forth its full strength to help the Great Democracies’ which again means Great Britain and her allies.

Now these two phrases are not very cosily luxuries and it passes my comprehension why the Government should be-so stingy as to deny them to the Congress. The words non-co-operation, ahimsa or independence cannot but be harmless innuendoes so long as they are taken in connection with the practical policy and principled faith of the Congress as depicted above. It is, consequently, up to the Government now that they should open negotiations and give the initiative to the Congress for which it is so breathlessly seeking.

Anyway, it fills my heart with delight to see that the leaders of the Congress have come to realise, as the latest speeches, resolutions of the A.I.C.C. show, that after all there is very little difference between the Imperialism of Great Britain and the Authoritarian Cult oF the Nazis so far, at any rate, as India is concerned.

THE DEMANDS OF MOSLEMS IN THE KOLHAPUR STATE SHOULD BE RESISTED

(1) “My attention is drawn to the fact that the Moslems in the kolhapur State held a representative conference and demanded separate electorates and representative of seats both in the Legislature and the public services in the State. It is significant also that Mr. Perry, the Diwan, took prominent part in the proceeding and assured the Moslems community would be given every consideration. This move on the part of the Moslems cannot but prove to be the thin end of the wedge in the long run and Mr. Perry would be sowing seeds of communal discord, even If perhaps unintentionally, by encouraging the Moslems to claim a separate political existence which cannot but prove, as it did elsewhere, dangerous to the unity and integrity of the Hindu State.

(2) “The Moslems in the Kolhapur State are in such an insignificant minority that even according to the rules laid down by the League of Nations, they are not entitled to claim a separate political entity or electorate. Secondly, they are in this our Hindu State so generously treated already that no case of communal partiality on the part of the State can be framed so serious as to justify the demand for a separate electorate or communal reservation even in public services so as to break up the unitary citizenship into communal fragments. To realize this fact, the Moslem minority in Kolhapur State has only to cast a glance at the miserable plight and fanatical tyranny which the Hindu majority in Moslem States of Hydrabad, Bhopal and others are systematically subjected to.

(3) “But if, in spite of this all, a separate electorate or reservation is to be conceded to the Moslems, the Hindus must see to it that it does not in any case exceed the population of the Moslems in the State. To give an inch more to the Moslems than is due to them in relation to their population is tantamount to deprive the Hindus of what is due to them in virtue of their population. It is no magnanimity but criminal injustice to rob ‘A’ of what is due to him Lo oblige “B” by letting him have more than his due.

“Nor can the Hindus now unlearn the lesson which they have already learnt to their cost as to how such reservations, weightages, pacts and what not even if they begin as sportive offers conceding just one percent more than what is due to the Moslems do but whet their insatiable aggrandisement to the point of fifty-fifty percent and culminates in Fantastical nonsense’, to quote Lord Meston”.

(4) “I consequently urge the Hindu Mahasabha in particular and Hindu public in general in the Hindu interest to wake, up in time and present an organized opposition against this separatist communal movement on the part of the Moslems. In several Hindu slates the constitution is based on democratic, joint and national electorates without breaking it up into warring communal groups. Our Hindu state of Kolhapur also can prosper better with that

constitution. Even in the interest of the solidarity and strength of the state as well as in the interest of democracy and justice any attempt to break up a common citizenship irrespective of caste or be resisted and nipped in the bud."

SOUND HINDU MUSLIM UNITY

24 -1-1942

The following telegram was sent by Barrister Savarkar the President of the Hindu Mahasabha, to the Hon'ble Mr. Fazlul Huq, the Chief Minister of Bengal, on the 24th instant:—

"GLAD HINDU IMMERSION PROCESSIONS PASSED OFF WELL. AND POLICE PROTECTION ADEQUATE HOPE COALITION GOVERNMENT LED BY YOU AND DOCTOR SHYAMAPRASAD MOOKERJI INTRODUCES ERA OF SOUND HINDU-MOSLEM UNITY AND GENUINE NATIONALITY. I ASSURE THE HINDU-MAHASABHA WAISTS NOTHING MORE THAN WHAT IS DUE TO THE HINDUS ON PRINCIPLE OF ONE MAN ONE VOTE AND CLAIMS ONLY THAT JUSTICE WHICH THE HINDUS CONCEDE TO NON-HINDU MINORITIES"

THE HINDU DISTRICTS OF ANDHRA SHOULD BE REANNEXED TO ANDHRA

1-2-1942

"IT IS WELL-KNOWN that the Nizam had been claiming long since that the, port of Macchalipatam, along with some districts of the Andhra, should be handed over to him by the British. ' An insidious propaganda has also been conducted persistently long since by the Moslems in support of this claim. But now under the pressure of the war it seems from reports more or less reliable that the Nizam is pressing hard to get his claim conceded immediately on the ground that he has done much in helping the War efforts of the - Government and would do much more if the port and the districts were handed over to him. The time has consequently come when the Hindus should take up this question seriously and present an organized and powerful opposition to frustrate the efforts of the Nizam and the Moslems in general in this direction.

If the Nizam has offered some substantial help to the British in this War, the Hindu-Sikh States have done no less. Above all, the independent Hindu Kingdom of Nepal has openly allied herself with the British and its weight in this case counts incomparably more than the vassal state like-Hyderabad can ever do with its relatively puny military resources. If the question of recompense in the form of restoration of annexed territories is to be taken in hand by the British Government, the claims of the Hindu Kingdom of Nepal and the Hindu-Sikh States like Patiala, Gwalior, Baroda, Mysore, Travancore and several others must be considered along with those of the Nizam. Secondly, of all these claims, the Nizam in particular has forfeited his so-called right for the restoration of the Andhra

Hindu districts to him by the notoriously fanatical persecution of Hindu subjects already under his rule. If any re-adjustment of territories in connection with the Nizam State is to be considered at all, equity and urgency requires that those Hindu districts oF Andhra which were cut off in the past from the homogeneous Andhra Province and are now groaning under the Moslem oppression in the Hyderabad State should be liberated from the Nizam rule and re-annexed to Andhra so that the earnest and most justifiable desire of the Andhra people to form themselves into an integral and Unitarian Audhra Province should be fulfilled.

But in as much as such equity, hardly if ever, counts in such questions of practical politics and as organized and powerful pressure is the only factor that decides the fate of peoples especially in such warring times, I feel it my duty to sound a note of warning and urge Hindudom in general and our Andhra Hindus in particular that they should lose no time in setting on foot a public and powerful agitation against the claim pressed by the "Nizam and against any move on the part of the British Government also even to reopen the question.

The Andhra Mahasabha in the main which stands for united Andhra ought to take up this question in all seriousness as quickly as possible. At any rate the Hindu Mahasabhaites in Andhra should organise forthwith hundreds of meetings throughout the Andhra Province as a first step to denounce and protest against these intrigues on the part of the Nizam to have restored to him the Fort of Macchalipatum and the railway leading to it and make it quite clear to the British Government also that Andhra, at any rate the Hindus in Andhra will present an un-dying opposition to any such proposal to cut off and deliver even an inch of Andhra soil hack to the Nizam.

And this organized protest must be recorded immediately while it is not too late. it will he simply suicidal on the part of the Hindus in Andhra to ignore it till the reported diplomatic intrigue suddenly emerges out as a fait accompli."

VICTORIES AND DEFEATS OF HINDU MAHASABHA ON ELECTION FRONT

"I congratulate Syt. Nagindas Master, the Congress candidate on his being elected to the Bombay Corporation in the fairly contested electoral campaign on behalf of the 'D' Ward. By some three hundred and odd votes.

But this result does also reveal the fact that the Hindu Mahasabha movement has gained so immensely in organized power within hardly five years' time that it should be able to assail in straight contest the Congress in Bombay which has been the citadel of the Congressite strength during the last forty years and should have compelled it, in spite of the resources and prestige it had accumulated during half a century, to escape in this electoral contest almost with the skin of its teeth.

Moreover, this stray by-election being but an incident in the general All-India electoral campaign launched, by the Hindu Mahasabha, it must be viewed in relation to events elsewhere if we want to assess the real strength of the Mahasabha. The news from Amritsar just to hand shows that six out of seven Hindu Mahasabha candidates have won in the Municipal elections and in

Monghyr (Bihar) the Municipal elections this week have already enabled the Mahasabha to secure a majority in the local body. In Bengal the seat fallen vacant by the absence of Desh Gaurav Subhash Babu was also won by the Mahasabha leader defeating the Forward Bloc candidate.

These electoral defeats and successes recorded only this fortnight, reveal incontestably when taken in relation to each other that the Hindu Mahasabha has come to occupy the position of an indomitable and formidable rival to the Congress even in the electoral field and if but the Hindu-sanghatanist forces press on with unabated zeal, the time is not far off when the Congress will be deprived of its deceptive role to represent Hindus and the Mahasabha alone will stand in the field as an unchallengeable spokesman of Hindudom."

FALL OF SINGAPUR DEMAND FOR CO-PARTNERSHIP IN THE COMMONWEALTH

"Of all events in the war till now, the fall Singapore affects most vitally the question of Indian defense. Nothing now can prove so effective a measure to counteract this defeatist shock and rouse the Indian people with war-like spirit to fight to a finish but a hold and an unambiguous proclamation on the part of the British Government that India is granted forthwith co-partnership and status in every respect equal with other self-governing constituents including Great Britain herself, in an Indo-British Commonwealth. Every functional step to nationalise the Government in India to materialise this proclamation must: also be immediately and actually taken.

I urge the British Government not to underrate the blunt truth that if Japan is allowed to forestall the British Government in this case and to proclaim, as soon as and if her invading forces reach the borders of India that their immediate objective is to free and guarantee the independence of India, such a proclamation on their part cannot but capture the popular imagination of the Indian people by storm and usher in incalculable political complications. The sooner the British forestall the invaders in making India feel that fighting in alliance with Britain is fighting for Indian political freedom the better for all of us concerned.'

THE DEMANDS OF MUSLIM LEAGUE ARE NOT JUST AND FAIR BAJAJI OR CONGRESS DOES NOT REPRESENT HINDUS

"In the interest of Hindudom, I feel it my duty to repudiate most emphatically the statement made by Shriyut Rajagopalachariar this week who according to the A.P. stated "What the Moslem League wants is a fair and just share in real power and no Indian politician is interested in denying this" His officiousness is only equaled by his audacity in presuming that he was entitled to play the role of a self-appointed spokesman of all politicians in India and secondly that all Indians who did not think the demands -of the Moslem League fair and just were not politicians at all. The League demands that India should be vivisected into a brood of Pakisthans:— does that amount only to a desire

to have a fair and just' share in real power? The League claims a division of 50-50 percent representation and political power between the Hindus and the Moslems at the Centre: Is that 'just and fair? And even if Rajaji and men of his persuasion are inclined to think so, does it follow that all those who do not agree with him are not admitted into the charmed circle of 'Indian politicians'? As a rule I would not have attached any representative importance to such individual statements and views recently indulged in by several Congressite leaders who in spile of their boosted claim to represent India as a whole are practically betraying themselves and the Congress by admitting directly or indirectly that the Moslem League represents the Moslem demands and deserves to be treated as the only rival organization to the Congress in India and that if but the Congress and the League come to a compromise, that compromise can be safely taken as unchallengeably representative opinion of India. As these Congressite leaders happen to be Hindus, it may and does naturally" mislead the British Government also that just as the Moslem League represents pre-eminently the Moslems in India so the Congressites must be representing Hindu opinion in India. In fact the Congress is deliberately busy now-a-days to create such a false notion.

Consequently, it must he made clear once more that the Congress does in no way represent the Hindus and un-fess and until any solution or compromise is sanctioned by the Hindu Mahasabha which is the only outstanding representative organization of the Hindus in the land, it cannot be binding on the Hindus simply because the Congress and the League have subscribed to it.

I urge the Government also to bear in mind that any constitutional change made without consulting the Hindu Mahasabha or any extension of the Viceregal Council or Legislative Representation in which the Hindus are deprived of the right of having the portfolios or seats in their population-proportion in relation to Moslems at the Centre or in provinces cannot £ail to be- construed as an act of in-justice and hostility towards the Hindus.

NATIONALISE INDIAN GOVERNMENT CABLE TO MR. CHURCHILL

7-3-1942

The following cablegram was sent by Barrister V. D. Savarkar, the President of the Hindu Mahasabha to the Right Honourable Mr. Churchill, the Prime-Minister of Great Britain, London, on the 7th of March. 1942;—

"THE HINDI" MAHASABHA URGES PROCLAMATION OF INDEPENDENCE OF INDIA WITH CO-PARTNERSHIP EQUAL WITH BRITAIN IN AN INDO-BRITISH COMMONWEALTH AND IMMEDIATE NATIONALISATION OF INDIAN GOVERNMENT. HINDU-MAHASABHA REPUDIATES THE CONCRESSITE CLAIM TO REPRESENT HINDU INTERESTS AND DEMANDS THAT HINDU REPRESENTATION ALL ROUND MUST HE STRICTLY IN PROPORTION TO THEIR POPULATION STRENGTH IN RELATION TO MOSLEMS".

DEMAND FOR A DEFINITE PROCLAMATION

11-3-1942

Veer V. D. Savarkar, the President of the Hindu Mahasabha, in an interview to the representative of 'Associated Press" on the proposed visit of Sir Stafford Cripps to India says:—

"The Hindu Mahasabha cannot attach much importance-to endless discussions and conferences even if they are conducted by a member of the British War-cabinet like Sir Stafford Cripps unless and until we have before us a definite proclamation bringing into operation immediately a stains of co-partnership equal with Great Britain in an In do-British Commonwealth and the representation of: the Hindu majority and Moslem minority is perfectly democratic in proportion to their population. I welcome Sir Stafford Cripps but I do regret that the scheme itself should have been still a cat in the bag.

WHY WE REJECTED CRIPPS" SCHEME CABLE TO EDITOR NEW YORK TIMES

7-4-42

The following cablegram was sent by Veer Savarkar, to the Editor 'New York Times,", New York, on 7-4-1942.

"THE IMPRESSION THAT THE HINDUMAHASABHA, THE PAN-HINDU ORGANIZATION, WAS UNCOMPROMISING IN REJECTING SIR CRIPPS' SCHEME IS MISINFORMED. THE HINDU MAHASABHA ACCEPTED IT PARTIALLY. WELCOMED THE PROMISED GRANT OF EQUAL CO-PARTNERSHIP WITH BRITAIN BUT THE SCHEME MADE IT ALL CONDITIONAL ON GRANTING FREEDOM TO PROVINCES TO SECEDE AND BREAK Up INDIA INTO A NUMBER OF INDEPENDENT STATES WITH NO CENTRAL INDIAN GOVERNMENT. TO US HINDUS UNITY AND INTEGRITY OF INDIA, OUR MOTHERLAND AND HOLY LAND, IS AN ARTICLE OF FAITH, INDIAN GOVERNMENT OF TODAY DOES ALSO IMPLY THAT THE POLITICAL AND ADMINISTRATIVE UNITY OF HINDUSTHAN IS AN ACCOMPLISHED FACT. BUT SIR CRIPPS INSISTED ON ACCEPTING OR REJECTING THE SCHEME IN" TOTO. HINDUS CONSEQUENTLY COULD NOT BUT REJECT IT ALTOGETHER. AMERICANS IS PARTICULAR WHO WENT TO WAR EVEN WITH THEIR KITH AND KIN ON QUESTION OK SECESSION AND SAVED THE INTEGRITY OK THEIR UNION CANNOT FAIL TO APPRECIATE AND UPHOLD THE HINDU OPPOSITION TO VIVISECTION OF INDIA. HINDUS ARE PREPARED TO GUARANTEE LEGITIMATE SAFEGUARDS TO MINORITIES BUT CAN SEVER TOLERATE THEIR EFFORTS TO CREATE A STATE WITHIN A STATE AS THE LEAGUE OF NATIONS PUTS IT."

VIVISECTION CLAUSE SHOULD BE DELETED TELEGRAM TO SIR STAFFORD CRIPPS

7-4-1942

The following telegram was sent by Veer Savarkar, to Sir Stafford Cripps.

"'IF YOU DEPEND ON ANY" CONGRESS-LEAGUE PACT ALONE TO WHICH THE HINDU MAHASABHA IS NOT MADE A WILLING PARTY, THEN YOU WILL BE LEANING ON A BROKEN ; HEED. SUCH A PACT CAN ONLY ALIENATE THE LARGEST PART OF THE HINDUS WHO OTHERWISE WOULD HAVE WELCOMED THE SCHEME IF BUT VIVISECTION OF INDIA CLAUSE WAS OMITTED."

HINDU MILITARIZATION MOVEMENT TO CONTINUE WITH UNABATED ZEAL

8-4-1942

'"To avoid any misunderstanding on the part of the public, it must be made clear that the rejection by the Hindu Mahasabha of the scheme proposed by Sir Stafford Cripps does in no way mean that the Hindu Mahasabha has given up the policy of the militarization of the Hindus as re-affirmed in the last Session at Khagalpur and then again by the All-India Committee at Lucknow last month.

The principle of responsive co-operation which guides the policy of the Hindu Mahasabha implies all and any means from unconditional co-operation to an armed resistance, which under a given set of circumstances is calculated to defend and advance the legitimate interests of Hindudom. The scheme proposed by the British War Cabinet was highly detrimental to the Hindu interests and had therefore to be rejected. Rut on the other hand the interests of the Hindus themselves demand imperatively that we must join the Government Military forces in the Land.

Here, there is no question of any non-cooperating, nonviolent non-sense. Even those who fancied or feigned that by boycotting the military service they did not co-operate in the war effort on the principle of non-violence, had all along been extending such co-operation with a vengeance in as much as none of them boycotted the railways, the postal service, the customs, the police service, the revenue department and never had any qualms of conscience in paying to the last farthing all taxes levied by the Government. Nay, they actually undertook to supply the military department itself with materials, food-stuffs and even blankets at profiteering rales amounting to millions on millions so that 'he starving British soldiers may be re-fed and re-clothed and sent to the field refreshed to continue the war with all its violent ravages. While today, these non-violent, non-co-operating patriots are precisely the men who are itching to secure the defence portfolio and to undertake to raise armies so as to help the British actively to win the violent war! No conduct can serve better to illustrate the reductio-ad-abxurdunt. method This sudden summersault which the Comgressites

have turned emphasised as never before the far-sijihted correctness of the policy which the Hindu Maha-sabha has been pursuing ever since the war began in urging: the Hindus to "join the military forces in so far as it helped the cause of Indian defence.

Now that the war has actually begun to batter at our doors, the Hindu Mahasabhaites and the Hindusanghatanist public in general must intensify the militarization movement to the best of their power and join in as large a number as possible the army, the navy, the air force, the A.R.P.s, the civic guard movement the ordnance factories etc. throught out India. If the Hindus are thus trained, armed and equipped in their millions, then and then alone they will be in a position to defend their hearths and homes from the ravages of the war and to suppress any internal anti-Hindu anarchy. Under the present circumstances this can only be done by joining the Governmental military forces in the land. Moreover the martial mentality and capacity thus developed today by the Hindus is bound to prove an in calculable asset to the national strength even after the war.

Let every Hindusabha and other Hindu organization. take up an active propaganda in hand, carry it to even town and village and call on the Hindus to join- the Gov ernmental military forces as well as to organise the home guard movement.

The effective work, done in this direction by the 'Saini kikaran Mandal at Poona presided over and guided by the veteran Hindusabhaite leader Syt. L. B. Bhopatkar can serve as a sign-post to the Hindu Mahasabha branches all over India and can be conveniently consulted by them".

MESSAGE TO DR. AMBEDKAR'S GOLDEN JUBILEE COMMITTEE

15-1.-1942

"I heartily join you all in offering my felicitations to Dr. B. R. Ambedkar on the occasion of his Golden Jubilee, His personality, erudition and capacity to lead and organise-would have by themselves marked him out as an outstanding asset to our nation. But in addition to that the in-estimable services he has rendered to our motherland in trying to stamp out untouchability and the result he has achieved in instilling a manly spirit of self-confidence in millions of the depressed classes, constitute an abiding, patriotic as well as humanitarian achievement. The very fact of the birth of such a towering personality among the socalled untouchable castes could not but liberate their souls from self-depression and animate them to challenge the snper-arrogative claims of the so-called touchables

'My own persistent efforts for the last thirty years or so on my own lines to uproot untouchability and the response I had been receiving throughout India on the part of the Hindus of all castes, touchables and untouchables, convince me that untouchability, at any rate in the public sphere and the civic life of our nation, is bound to be swept away within a couple of decades whether it is found amongst the untouchables' castes themselves in relation to each other and this uprooting of untouchability is bound to contribute in-evitably to the solidarity and strength of the Pan-Hindu cause even if some may not be aiming at this ultimate effect. That is why I appreciate highly the Herculian efforts of Dr. Ambedkar to raise the depressed classes to the level of full citizenship and am confident that even his occasional anti-Hindu utterances and attitude cannot but lead ultimately to the strengthening of the Hindusanghatan movement,"

'With great admiration for the man and his work I wish Dr. B. R, Ambedkar a long, healthy and eventful life"

SMART HINDU YOUTHS SHOULD JOIN THE NAVY

23-4-1942

'"I call upon all Hindusabhas in particular and Hindu public in general to do their best to help the na\al recruiting Government authorities now visiting the Konkan coast, by sending smart Hindu youths and especially the youths of the Bhandari and Kharvi classes to get their training in the navy.

Ever since I was in Ratnagiri the District Hindusabha there along with some of my distinguished Bhandari friends in Konkan have been demanding entry into the Navy for the Konkan Hindus. Now that the Government have thrown open, under pressure of circumstances, the services in the navy to the Hindus we shall be only harming our own interests if we lose this long expected chance to revive the naval military spirit in our people in Konkan.

It is these Hindu castes like the Dhandaris, Kharvis and others who once rendered the Maratha Navy a terror over the Portuguese and the English and had inflicted several crushing defeats in naval engagements on them as for example when in a sea-fight the well-known English war-ship 'Revenge" was captured by the Marathas. The children of Konkan, as it is said regarding the children of Britain, begin to play with the waves as soon as they begin to play with toys and have an inborn aptitude to make the best fighting material for the sea forces of our nation.

Unfortunately these naval instincts were deliberately suppressed till today by the British Government. But circumstances have at last and to some extent at any rate forced open the closed doors. Let us not now lose through inertia the chance of reviving our naval and military instincts and aptitude by failing to send our Hindu youths in as large a number as possible to join the naval fighting, forces.

Apart from the political aspects of this policy of militarization of the Hindus one thing stands apart and constitutes our immediate duty beyond cavil or criticism. We-must be able to defend our coastal line and the hearths and homes of millions of Hindus lining it. Whether we have to do so against an alien invasion or internal anti-Hindu anarch)-, our duty of self-defence is an imperative need and, we Hindus shall never be able to defend ourselves effectively unless we get military-minded and get trained into an up-to-date warfare.

Remember again that the proportion of Hindus in the military, naval and aerial forces today is already dangerously low. If even now the Hindus, through folly or fear fail to enter these forces, others, unconcerned with Hindu interests and in cases even ready to endanger them will rush in and we Hindus shall find ourselves in a worse plight and weaker by far even than what we are today."

OBSERVE TH E 10TH OF MAY AS THE ANTI-PAKISTHAN DAY AMD THE INDEPENDENCE DAY

"In pursuance of t!ie resolution passed in the Working Committee held at Delhi on the 3rd April 1942, I call upon all Hindusabha branches to observe the anti-Pakisthan Day and the Independence Day on the 10th of May next throughout India.

The Hindu Mahasabha has been observing customarily the 10th of May every year as the Independence Day as it was on the 10th of May 1857 that Hindusthan declared most emphatically and actually for the first time her will to achieve absolute political independence of India from our present enslavement, on the eve of the National rising of 1857. Our methods and means today have undergone a change and to suit the circumstances are limited to constitutional and peaceful agitation. But our ideal, aim, and object remain unchanged,--the achievement of Swarajya, the absolute political independence of Hindusthan.

But independence of Hindusthan implies inevitably in itself the oneness and the indivisibility of Hindusthan as a nation and a state. And yet in as much

as the Moslems have been of late declaring their determination to cut up the unity and integrity of Hindusthan into a number of Moslem Pakisthans, it has also become imperative on the part of the Hindusanghatanist world to declare their will and delermination to resist this vivisection of their motherland and holy land by all constitutional and legitimate means within out reach today.

Consequently, this 10th of May next must be devoted to and observed in such a way as to emphasise these two aspects which in fact are but the two complementary constituents of our national conception, ideal and aspiration. That is why both the Independence Da; and the anti-Pakisthan Day are to be observed this year on one and the same day,—10th of May next.

(2) In order to render this celebration as representative of the Pan-Hindu will and determination as possible all Sanghatanist organizations,- the Hindu Mahasabha, the Sikh Sabhas, the Aryasamajist, the Sanatani, the Jain and all other Hindu organizations,—which take up their stand on these two fundamental principles, the independence and the indivisibility of Hindusthan should if possible observe this Day under their joint auspices. Wherever it is not found practicable, the functions should take place under the auspices of the Hindusabhas.

The general programme should be in the main twofold, prabhat pheries in the morning and public meetings in the evening. However according to local convenience other items may be. added if it is found advisable. A common . resolution should be passed in the meetings. It should be clearly mentioned in the public programmes issued that the Hindu public alone is invited to attend the meetings and other functions connected with this day.

(3) In as much as the Hindu Mahasabha has declared its willingness to guarantee all legitimate safeguards regarding the freedom of worship, language, script etc. to every citizen of India irrespective of caste or creed, it goes without saying that we owe no special grudge to any minority in any aggressive spirit. The Parsees, the Christians, the Jews are actually most amicably disposed towards the Hindus and responsive to national aspirations regarding the freedom and indivisibility of India. It is the Moslem minority alone which is insisting to break up Indian unity and to demand Pakistani Moslem States altogether independent of the Central Indian Government.

If the Moslems are allowed to express their demand of vivisection of Hindusthan in open conferences with all the vehemence at their command, the Hindus also must have freedom of speech and association to express their determination to defend the unity and integrity of Hindusthan, their mother land and holy land.

Let then the Hindus rally round the Pan-Hindu Banner on the 10th of May next in their millions on millions all Over India and declare their deathless determination to resist with all legitimate means within their power today the Pakistan or any other scheme seeking to break up the unity and indivisibility of Hindusthan!

Let your meetings be well protected but non-aggressive. Let your language be restrained but firm. Let your actions speak more effectively than your words! !

PLIGHT OF INDIAN REEUGEES FROM BURMA

28-4-1942

"I wish to draw the pointed attention of the Government of India to the statement issued by Pt. H. Kunzru amd Mr. A. M. Dam, Members of the Central Standing Evacua-tion Committee regarding the Indian refugees' plight in-Burma. Mr. A. M. Dam who being elected on the Hindu Mahasahha ticket to the Central Legislature from Assam carries with him the confidence of the Hindu Mabasabha also and his report represents the view of the Hindu Maha-sabha. He is also a citizen of the province just bordering the affected areas and so is naturally in a better position to judge, appraise and appreciate the difficulties and hardships which the evacuees had to face. The very fact that Pt. Kunzru and Mr. Dam accompanied the Rt. Hon'ble Mr. M. S. Aney, Member Indian Overseas Department in this inspection tour, adds only additional weight to their joint report. The complaint which Pt. Kunzru and Mr. Dam the. Hindu Mahasabha representative, have made to the effect that the Anglo-Indians are given preference and get greater concessions and conveniences than the Indians is really scan dalous even from the humanitarian point of view."

CHINAMAN WOO IS WOOING INDIAN MOSLEMS

HIDDEN MOTIVE OF CHINESE MOSLEM MISSION TO INDIA

29-5-1942

''We had no mind to give expression to the detail.-which point beyond doubt to well concerted activities on the part of the Indian Moslems to inject the Chinese Moslems too with the Pakisthani virus, while the Chinese Moslem Mission led by Mr. Woo was in India on behalf of our neighbour China. But the Moslem mission is grievously transgressing its national and friendly task and has, in its message recently sent to the Moslems at Nellore, been guilty of betraying anti-Hindu tendency. It has, consequently, forfeited the right of national hospitality on the part of the Hindus, and I feel myself quite justified in exposing the real nature of the movement so that Hindudom may be warned of the dire consequences which must result, if it is not watched, opposed and checked in time. Burma Lesson

A couple of years ago I had issued a statement warning the Burmese that there was growing rapidly a hybrid Moslem population in Burma which would in the near future constitute a similar danger to the homogeneity of the Burmese people, as it did in the case of India. The Moslems used to marry Burmese girls in large numbers for at least a century in the past and were very particular in bringing up their progeny as Moslems, while no Moslem would as a rule give

his girl in marriage to a Burmese. The easy-go-lucky Burmese hardly suspected political danger out of such designed social relations. But soon after that the Burmo-Moslem riots, miscalled as the. Indo-Burmese riots, started. The Moslems paid a heavy price for their mischief and the eyes of the Burmese got opened. Just then the Japanese invasion took place and held all such questions in suspension. China Fallows Suit

Next to Burma comes China. The Moslem population there is to be counted in crores. China was once ruled by the Tartars, and when the Tartars embraced Islam, these Moslems made China their home and for a short period even looked upon themselves as a ruling class. But the great Buddhistic Empire which rase on the ashes of the Tartars showed the Moslems their right place, and they were more or less thoroughly reduced to unquestioning subjection. But the fall of the Chinese Empire, the Japanese conquest of large portions of the Chinese territories, and the simultaneous rise and spread of the Pan-Islamic movement about the time of the last great European war stirred up the Moslems in China too, with the consciousness which was latent in all Moslems through the Koranic teaching itself of being a separate entity unallied with, and even antagonistic to, anyone else who did not believe in the Koran and especially the Hindus including Buddhists. We know how the Moslems bore a special hatred to and massaered the Buddhists on their way to India and how the word Bud-prasti which means, in fact, tie worship of the Lord Buddha, had come to mean the greatest sin man could commit in the Moslem eyes. The Chinese Moslem Federation was formed and a large section of the Chinese Moslems refused to merge themselves with the Chinese, but maintained that they should keep up their separate entity and even a political brotherhood.

The Marshal's Fable

We have great respect for Marshal Chiang Kai Sheik as a doughty warrior and a farsighted statesman. But that is the very reason why he could not tut tell us the fairy talc that in China they were all Chinese first and last and in politics there was no clash between the Buddhists and the Moslems. But in face of facts we cannot but take this statement of the Great Marshal with a pinch of salt. Was it not only a couple of years ago that a batch of young Chinese Moslems was sent to Turkisthan and Egypt to gel themselves initiated into Pan-Islamic mysteries and who, on reaching Bombay, sought the interviews of Mr. Jinnah and oilier Leaguers, discarded their National Chinese dress and paraded their newly bought fez caps as one would the insignia of a new order? This present mission led by Mr. Woo is a far more significant step on the part of the Chinese Moslems and is primarily meant and was perhaps invited by the Indian Leaguers themselves to establish a closer Pan-Islamic contact. They have chosen to interview the leading lights of the Pakistani movement including the Nizam, and they are already emboldened to talk such trash as that they would not fail to help their Islamic brothers in India after the war is over. But are they sure whether they themselves would he in a helpful or a helpless position at the end of this war? A covenant between the sparrows and the rabbits to defeat the eagle has no sense so long as the eagle dominates the field. Again, what kind of help and against whom are these Chinese Moslems going to render to the Islamic brothers in India after the war? Against the Hindus and to prop up Pakisthan

The appointment of Sir Mahomed Zaffarulla Khan as Indian Agent General in China under such circumstances bodes nothing but evil. He may represent the

Pan-Islamic or Pakistani principles there as every dutiful Moslem is expected to do.

A Mere Dream!

The Indian Moslems who want to carve out a Western Pakistan from Delhi to the Tribal regions have openly declared more than once that they would depend upon their coreligionists outside India from Afghanisthan to Turkey. But they could not indulge in any such airy nothings, regarding the support for their Eastern Pakistan to be constituted out of Bengal and Assam. That is why they are trying desperately to forge a Pan-Islamic line between the Burmese and the Chinese Moslems groups and now that the Chinese Moslems have promised them help after the war on the Eastern side, they may very well build castles in the air hoping thereby to frighten the Hindus in the East, too.

If that be so, I can only remind them that the Hindus have also some trump cards in their hand. If it is feasible for the Indian Moslems to have a united Chinese Moslem front on the East, whether cultural or political, then it is at least as feasible if not more for the Hindus to have a united Hindu-Buddhist front from Jammu to Japan. Just as the frog cannot but remain a frog even if it jumps into the sea, to also the hopeless Indian Moslem minority can never grow into a dominating majority, even if Mr. Woo woos them with all the Chinese Moslems; and Pakistan can never fail to share the fate of a Pakistan whether it raises its head in India or China."

CRUSH THE HURS

The following is the text of the telegram sent by Veer Savarkar to the Governor of Sind in connection with the Hur Trouble on 30th May 1942.

"HINDUMAHASABHA WELCOMES YOUR DETERMINATION THOUGH BELATED TO STAMP OUT BY ANY AND EVERY MEANS THE ATROCIOUS ACTIVITIES OF THE HUES STOP IF IT IS NOT CRUSHED RUTHLESSLY IN" TIME IT IS BOUND TO BREED MURDEROUS ANARCHY ALL ROUND."

AMERICAN PRESS AND PUBLIC REALISING THE IMPORTANCE OF HINDI: MAHASABHA

The following press note was issued by the Seeretary to Veer Savarkar on 20-5-1942.

"Mr. John Paton Davies, Junior, Second Secretary of Embassy of the United Stales of America and attached to the Staff of the General. Commanding American Army Forces in China, Burma and India, interviewed Barrister Savarkar, the President of the Hindu Mahasabha on the 19th instant. The interview lasted for an hour or so. During the interview Mr. Davies stated that the American press and the public are realising the growing strength of the Hindu Mahasabha as the representative organization of the Hindus and wanted to know

as much as possible regarding the Hindu Mahasabha ideology and its political attitude."

"HINDUSANGHATANISTS ! RAISE THE STANDARD OF THE ANTI-PAKISTAN PROPAGANDA IN MADRAS."

3-6-1942

(1) It may seem curious to an on-looker why the Pakistani front should have opened its first campaign-in the Madras Presidency in general and the Tamilnad in particular. It may seem still more curious that this Pakistani campaign should be led in Madras not by any noted leaders of the Moslem League, Maulavi or Maulana, but by Rajaji-an Acharya, a horn Hindu and one of the prominent leaders of the socalled 'Indian National' Congress who got elevated to the Prime Ministership in that Presidency on the strength of the votes of the Hindu Electorate in the main and could therefore claim to represent the Hindus, at any rate in the Legislative sense more effectively than any other Hindu in the Madras Presidency could do. But when this seemingly curious fact is viewed in relation with the activities overt and covert of the pro-Pakistan Congress High Command, it will be clear to the public that this is not merely accidental or a stray attempt dictated by the rash whim on the part of one or a handful of individuals. The fact is that Rajaji is acting as the mere mouthpiece of the Congress High Command itself. Rajaji is thoroughly justified in emphasising the fact that he is only broadcasting loudly what the Congressite leaders including Gandhiji and especially the 'Nationalist' Azad have been continuously whispering in his ear ever since the Ramgarh Session where as Doctor Khan himself avers, this Congress clique decided not to oppose any province or provinces if they demanded to secede from India and form themselves into as many separate states totally independent of the Central Government of Hindustan.

They deliberately opened their first campaign in the Presidency of Madras instead of anywhere else for the simple reason that at least more than 90% population in that Presidency was Hindu. Rajaji was selected to lead it, firstly because he was itching to play the patriotic part of a scapegoat to achieve such a national triumph as the vivisection of the Indian Nation. Secondly he could claim himself to be the unchallengeable representative of the Hindu opinion in virtue of his being elevated to the Prime Ministership by the Hindu electorate itself and thirdly because they expected the least possible resistance in the Madras Presidency to anything that the Congress dictated from the majority of the Hindus, which in fact was never tired of claiming the questionable credit of following blindly whatever the so-called 'Indian National' Congress ordered.

If Rajaji succeeds in securing the support for Pakistan of the Madras Presidency itself where more than 90% of the population is Hindu, then the Congress can immediately appropriate that success to itself and will be in a position to send

the fifty percent deputation to the Moslem League for which the 'Nationalist' Azad is as anxious as the 'Saintly Gandhiji and can claim that they have behind them even a Hindu majority provinces like Madras in recognizing the-freedom of provinces to secede and set themselves up as separate states independent of the Central Government of Hindustan. Thus if Rajaji succeeds it is the Congress, which wins the treacherous game. But if Rajaji fails it is only Rajaji who fails. It is this double dealing policy which has let loose Rajaji to feel the pulse and inject the pro-Pakistan virus into the Hindu fold, although he is acting a freebooter who is nevertheless secretly abetted by the Congress in the treacherous design to pursuade the Hindus themselves to vivisect Hindustan, their fatherland and holy land.

(2) Hindusanghatanist comrades in the Madras Presi dency, it is now consequently your duty to fight as vanguards of the Hindusanghalanist forces in resisting this pro-Pakistan campaign and raise the standard of anti-Pakistan movement in the Madras Presidency itself in view of the fact that the pro-Pakistani Congress clique has chosen that very ground to launch their first attack against the unity and the integrity of Hindustan. If the pro-Pakistani knights with Rajaji at their head can claim and are allowed to enjoy the liberty to conduct the pro-Pakistani propaganda the Hindusaughatanists also must be entitled to enjoy the same freedom of speech and action to conduct their anti-Pakistan campaign. It is at least as patriotic and legitimate to exercise the birthright of a citizen not to allow anyone to betray the unity and the integrity of one's motherland, nation and state, as to attempt to still, that birthright for a mess of pottage.

I appeal therefore to my Hindusanghatanist comrades in Madras, whether they be Hindusabhaites or Sanatanists or Aryasamajists or even Congressite Hindus, whosoever stands by the independence and integrity of Hindustan, our father land and holy land--from the Indus to the Seas that they should immediately take up this following first step to inaugurate the anti-Pakistan campaign in the Madras Presidency :- -

(a) At all cities, district towns and taluka towns they should hold public meetings declaring Hindu determination to resist, defy and defeat any effort to break up the unity and integrity of India as a nation and a state. It may be that some of these meetings will be attended by thousands of Hindu- sanghatanists while at other places you may not get even a dozen people to listen to your message; but that should be no consideration with you. Like a faitliful public guide you should evert singly stand up and show definitely the right path to the national caravan. If in spite of that the caravan takes up deliberately a suicidal turn in its march onward, that will not, at any rate, be due to your dereliction of duty.

(b) The reports of such meetings in every district should be collected and summarised by the district Hindu-sabha and forwarded to the Governor of Madras and the Viceroy at Delhi.

(c) No formal resolution need be passed at every meet ing. A general exposition of the disastrous consequences that must follow any compromise on the part of the Hindus with the Moslems on the Pakistan basis and the declaration on the part of the Hindusanghatanists to fight to the last ditch against any proposal to vivisect India.

(d) In addition to this anti-Pakistan propaganda the second point which must be emphasised side by side in these meetings is to convince the

Hindus that they must hence-forward take a solemn pledge not to vote for any Congress candidate, because, the Congress can never represent or defend as Hindus the Hindu interests with undivided loyalty to Hindudom alone and yet it can betray Hindu interests at any time in future as it has done a hundred times in the past, as representatives of the Hindu electorate itself. If the Hindus persist in the suicidal folly of voting for the Congress ticket in the next election and return as their representatives the same Rajaji, Sambmoorti and Company in Madras, a Govind Vallabh Pant in U.P- and such other satellites in other provinces with Maulana Azad and Gandhiji as their dictators, then in any Hound Table Conference to come it must he taken as a foregone conclusion that the Pakistani pact would he signed by them in the name of the Hindus in no time. Hut if the Hindus take up now a solemn pledge to vote for the Hindusanghatanist candidates alone who vow openly to safeguard Hindu interests and to defend the honour of the Hindu flag, then in any such constitution-making body in future the Moslem Leaguers will be faced with an adamantine front of Hindusanghatanist representatives who alone can have the courage to defy anyone who dares to attempt to vivisect Hindustan or to humiliate the Hindu flag.

Let this anti-Pakistan propaganda as outlined above be launched without delay of a single day and let if continue on a mass scale for a month to come. Let millions of the Hindus come out in the open in hundreds of meetings and declare their resolve firstly to denounce the Pakistan proposal; secondly, not to vote for the Congress candidates and thirdly to vote for the Hindusanghalanist candidate alone in the future. Such a province-wide anti-Pakistan demonstration of the Hindusanghatanist mind cannot fail to take the wind out of the pro-Pakistani sails now fluttering gaily in the backwaters of Madras. When this first step is taken, the time will come to decide in what direction we should lake the next step.

"HINDUSANGHATANISTS ! RAISE THE STANDARD OF THE ANTI-PAKISTAN PROPAGANDA IN MADRAS."

GRATEFUL APPRECIATION OF THE TRIBU'IES PAID ON 60th BIRTHDAY

6-6-1942

"I THINK I shall be failing in discharging a public duty if I don't acknowledge through a public statement my grateful appreciation oF the good wishes of my countrymen on the occasion of my 60th birthday. This Jayanti-day was celebrated throughout India by holding thousands of meetings, illuminations, pujas in temples, prabhat pherries, processions and numerous individual messages through telegraph and post.

When the birthday of any man is celebrated by millions of men on such a national scale specially during his life time, it cannot but indicate a public appreciation for some great human principles for which the man stands.

Apart from personal gratitude this aspect of the celebrations of my birthday touches me more deeply. The homage and the tributes paid to me were in the main a homage and a tribute paid to the cause of Hindusanghatan and the Hindu

Mahasabha which fights for it in the forefront under the pan-Hindu flag. It proves that the Sanghalanist movement has already captured the hearts of millions of Hindus throughout Hindustan.

Deeply conscious of this fact I, instead of appropriating to myself the above tributes and the good wishes conveyed to me, wish to share them all in common with each and every comrade who is working today in the cause of independence and the national unity and integrity of Hindustan as well as with those who fell fighting for this cause in the past.

RECONSIDER THE CASE OF H.M. THE MAHARAJAH OK REWA

7-6-1942

"THE HINDU MAHASABHA had to impose upon itself a hard discipline in refraining from making any public comments in connection with the order issued by the Viceroy under which H. H. the Maharajah of Rewa had to leave his State and was deprived temporarily of administrative Powers. This was one of those cases which got ail the more complicated and prejudiced if they were dragged untimely and unjustifiably into the public lime light. Consequently for the best interest of the Hindu State of Rewa itself, we desisted from making an all India question of this case and hoped that the Viceroy would take the first opportunity either to withdraw the order of this temporary suspension of the Maharajah's power, or to explain to the public how be could justify such a drastic action taken in his capacity as the Crown's representative

it is some relief to learn now, that instead of keeping the, question hanging indefinitely the Viceroy has appointed a commission to try the case. It is hoped that every facility will he given to the Maharajah to get his evidence heard if his Highness is prepared to advance any.

The most outstanding point to be seriously considered by the commission must of course he the general principle which concerns the honour, stability and just interests of all states alike as to the limits within which the Crown representative would he justified in taking such a drastic step as to remove a Ruling Prince from his Gadi inspite of the treaty rights, when they do not make any special mention of having granted any such right to him. The limits of course must he so circumscribed as not to undermine in any way the solemnity as well as the efficacy of the treaty rights.

Apart from this general principle it should also be borne in mind that the people of the Rewa Slate itself have made it amply clear by sending petitions signed by lakhs of citizens, by deputations, by holding public meetings throughout the State in which all slate people irrespective of caste or class from townsmen to thousands of villagers, that they bear unswerving loyalty to the Maharajah and demand his immediate restoration to full powers.

In the meanwhile it is advisable that the public in the Rewa stale should suspend its agitation till the commission arrives at a decision provided of course that, it does so within a reasonable period. On the other hand the Government also should immediately release those public leaders and workers who are under arrest.

WEEKLY PRESS-NOTE FROM SAVARKAR SADAN

18-6-1942

AMERICAN NEGRO LEADER INTERVIEWS VEER SAVARKARJI

An outstanding Negro leader of the Ethiopian movement from America, had an interview with Veer Savarkarji, the President all India Hindu Mahasabha at the latter's residence. The Negro leader stated the disabilities that they have been undergoing in America even now and how if they were sincere democrats, Americans should begin charity at home first. He bitterly complained that even today the Negroes were not allowed to join white forces, and even though separate battalions of the Negroes were raised they were not allowed to command them. All commanding officers over Negro battalions were whites.

BENGAL HINDUSABHA HELPS BURMA EVACUEES

The Bengal Provincial Hindusabha had deputed a leader, to see Veer Savarkar and to report over the work done by the Hindu Sabha there to help the refugees from Burma by giving them food, clothing and other comforts. He narrated the situation and condition in Burma and Rangoon in particular, after the attack by Japan.

TECHNICAL RECRUITMENT AND THE MAHASABHA

Sjt. S. B. Sardesai, Extra Assistant Technical Recruiting Officer, Poona in the course of his interview with the President Veer Savarkarji, narrated the experience of his tours to secure efficient persons for military and technical branches. He expressed satisfaction and gratitude for the support that the Hindusabhaites. afforded him wherever he went. Veer Savarkarji reassured him of the support of the Hindu Maha-sabha as far as the militarization was concerned. Some informal meetings of the Hindusabha workers were arranged in Bombay wherein Sjt. Sardesai gave very useful information and answered all questions and cleared misunderstandings.

CONDOLENCE MESSAGE TO MRS. RAGHAVENFRA RAO

A condolence message was sent by Veer Savarkarji in his personal capacity as well as the President of Hindu Mahasabha to Mrs. Raghavendra Rao on the premature death of her husband. In him the Hindus had lost a patriotic leader of Hindustan added the message.

MASS HINDU ARRESTS AT PILBHIT (U.P.)

When the anti-Pakistan day was being celebrated at Pilbhit in U.P. the authorities all of a sudden placed a ban on the processions and public meetings. But the Hindus insisted on asserting their rights and jathas after jathas from different parts of city came out in processions with Hindusabha (lags and slogans. Nearly 150 persons were arrested, but still the Hindus persisted when in the afternoon the authorities stopped arresting persons and the last jatha of 2000 Hindus succeeded in taking out procession to its destination amidst scenes of wild enthusiasm. Out of those who were arrested 14 were tried including Sri. Ram Sbir Secretary, Hindusabha who was sentenced to 4 months imprisonment and the rest to terms ranging up to four months with fine.

DELHI PROVINCIAL HINDUSABHA SECRETARY ACQUITTED

Pandit Jagat Kumar Shastri, the Office-secretary of the Delhi Provincial Hindu Sabha who was being tried under the defence of India rules for having published the report of the communal riot at Bhavani, dist, Hissar was acquitted, the charge on him not being substantiated.

AMERICAN JOURNALIST SEES VEER SAVARHARJI

Louis Fisher, representative, weekly “NATION” New York, had an interview with the President at Savarkar Sadan. He discussed various present political aspects and the attitude of the Hindu Mahasabha towards them and also referred to the keen interest the Americans were taking in the Hindu Mahasabha movement. Veer Savarkarji presented him with literature about the Hindu Mahasabha ideology which he promised to study carefully.

DOCTOR MOONJE AT SAVARKAR SADAN

Dharmaveer Dr. Moonje on his way to Coimbatore visited Veer Savarkarji and had discussion with him about the anti-Pakistan propaganda in Madras as well other political problems.

CHECK THE ANTI-HINDU ACTIVITIES OF SIR MIRZA ISMAIL

1-7-1942

“It was a painful and humiliating news to learn that Sir Mirza Ismail should have been appointed as the Dewan of the Jaipur State. I do not want, for reasons which are obvious, to refer here to the schemings of the Pesudo-nationalistic sections operating behind the scene which enabled Sir Mirza Ismail to secure the dewanship of the jaipur State. I do not doubt the fact that Sir Mirza Ismail is a highly cultured gentleman and an deficient and experienced administrator But that should not and cannot make the hindu Mahasabha forget the fact that as a Moslem he regards it as his duty and at that a religious duty to advance the interests of the Hindus so as to enable the Moslems to dominate every Hindu state and the Indian Government itself. He may not be a full-fledged Pakistani propagandist and leader. But as I had made it quite clear in my speeches during my tours in the Madras Presidency, that be silently packed the police the military as well as all other services in the Mysore State with Moslem officers and officers enormously beyond their population ratio during his dwanship there. Eveb the state reports could not refute the facts and figures referred to by me. To give more to the Moslems than what is due to then on the basis either of merit or population is to rob the hindus of their legitimate rights and all this happening in a Hindu state which ought to be predominantly manned and officered by the Hindus themselves .

The Hindusanghatanists moreover cannot fail to resent the absurdity and the irony of fate, that while all the Moslem States like Hyderabad and Bhopal, where the Hindus are in overwhelming majority should deprive them of all post of vantage in the service and openly proclaim that State is a Moslem one the Moslems must dominate the services and never dream of having a Hindu chief minister and should get right from the League rank their ministers and high

officials, our Hindu states should fight shy of giving the Hindus even their dues and should consign the highest posts to those Moslems who are notorious for their partiality to Moslems and who keep scheming for Moslem domination all over India. Thus, the hindus are deprived of their rights in the Moslem states as well as in the Hindu states!

Where shall we then find one who will patronize the Hindu cause if, even the Hindu princes and at that a Rajput prince like the Maharaja of Jaipur does not defend even the legitimate interests of the Hindus and should fail to find a single Hindu able and trustworthy enough amongst the 30 crores of Hindus to act as the Minister of jaipur!

But as it is an accomplished fact that, even while the Hindu Mahasabha was feeling a sense of relief that Hindu state of Mysore should have been rescued from Sir Mirza Ismail's pro-Moslem administration, he has found fresh field and pastures new hindu state of Jaipur to dominate it is useless to cry over the spilt milk . Especially so because it still lies in our hands, to make it impossible for him to follow the same pro-Moslem policy in the Jaipur state too. I therefore, call upon all the Hindusanghatanist organizations in the Haipur state, such as the Hindu Sabha, the Hindu Seva Dal, the Aryasamajists and others to watch ceaselessly the activities of the new Moslem Dean and leave no stone unturned to oppose any step taken by him in case he continues to play duck and drakes with the Hindu interests and rights or allows the Moslems to have any more share in the public services, than, what is due to them in proportion to their population strength and merit too.

I exhort H.H. The Maharajah of Jaipur too, while he should of course be strong enough to suppress any subversive agitation in the State sponsored by non-Hindu flag under the camouflage of democracy or otherwise, His Highness should try to remove the justifiable and real grievances of the subjects when espoused by the Hindusanghatanists party which cannot but be fundamentally devoted to the Hindu State and constitutes its real strength. The Maharajah should not hesitate to cheek the Moslem Dewan and remove him, forthwith, if he is ever found trying to harm legitimate Hindu interests or to pander the anti-Hindu activates of the Moslems in the state.

Press-Note 1-7-1942

Under the instructions of Bar. V. D. Savarkar, President.. Hindu Mahasabha Prof. V. G. Deshpande Nagpur, Member of the Hindu Mahasabha Working Committee, has begun his anti-Pakistan tour in the Madras Presidency and has already addressed public meetings at several places in refutation of Rajaji's pro-Pakistan campaign.

HINDU SWIMMING POOL CONTROVERSY

3-7-1942

Veer Savarkar had addressed the following letter to Shriman Seth Mafatlal Gagalbhai, in connection with the Hindu Swimming Pool controversy:

I find that the Bombay 'Chronicle" is making much ado-about nothing in connection with the Hindu Swimming Pools which you have so magnanimously built, and that paper as well as some other pscudo-nationalistic sections in the public

and amongst the Hindus in particular are trying to bring pressure upon you to throw those swimming pools open to non-Hindus, including the Moslems. It may be that the Bombay Provincial Congress Committee also may be fooled to support this mischievous movement which is unjustifiable in principle and dangerous in practice.

It is unjustifiable because every community in India including the Parsees, Anglo-Indians and especially the Moslems are conducting hundreds of institutions reserved strictly for the use and benefit of their own communities. So long as these institutions are not nationalised or socialised, the Hindus must have the right of maintaining out of their own money Hindu institutions for the special benefit of their own community.

Assault On Hindu Interests

This pseudo-nationalism that wants to exploit Hindu interests and sacrifice them on the altar of the fetish of national unity, has proved the bane, which has been responsible for the break-up of the pan-Hindu consciousness and solidarity of Hindudom. They spent millions of rupees on the Khilafat agitation and all that we have reaped is Pakistan.

What is true in politics, is also true in other spheres of Hindu life. There is nothing wrong, nay it is highly meritorious that the Hindus henceforth cease to yield an inch of their Tights and legitimate interests in the vain hope of the so-called national and especially 'Hindu-Moslem Unity". Every community is justified in looking to the convenience and in safeguarding the legitimate interests of that community, provided it does not encroach upon the justifiable interests of other communities. This is true nationalism and the only basis on which a lasting and profitable unity will be founded.

Privilege Of Non-Hindus

If the Moslems, or those who want cosmopolitan swimming pools, let them build such pools at common costs to which all communities and especially the Moslems contribute in money and labour their due shares. It is nothing short of knavery on the part of Moslems to utilise Hindu money and rights in the name of nationalism without letting the Hindus use the non-Hindu money in return, in the name of weightages. reserved seats and the slogan that '"Moslems are a nation by themselves and Islamic nationality is the-only nationality we know."

Secondly, throwing these Hindu swimming pools open to all, would be making them a scene of a constant communal strife between the Hindus and the Moslems in daily-practice. A hundred cases could be cited, to prove this assertion. At the ghats or the bathing places which are common to Hindus and Moslems, already the Moslem hooligans make it impossible for decent Hindu men and women to utilise them and the ghats have proved to be a constant source of communal trouble.

Full Backing of Hindus

I assure you that the whole Hindu sanghatanist world is behind you and hopes that you will never fail to continue the bold stand you have taken in vindicating the right of Hindus to start and maintain institutions at their own costs for the use and benefit of their own community alone.

If nationalism means that the Hindus should cease to he Hindus, even culturally, racially or religiously, while all other non-Hindu Indians despise to adopt that altitude in their own cases, then such a nationalism is the most criminal and dastardly betrayal of our true national soul and ancestral heritage. Mr. Vallabhbhai Patel did well in this case asserting that, as a Hindu, he was proud to have the privilege of opening these swimming pools for the use and benefit of the Hindus.

EXPANSION OF THE VICEREGAL EXECUTIVE COUNCIL

5-7-1942

"In spite of some glaring defects, I appreciate the recent expansion of the Viceregal Executive Council, as it constitutes a step forward in the right direction on the path of constitutional progress. The large Indianization and the non-officialisation of the Council is also an improvement on the present state of things. So far as the personal merit is concerned, the majority of the members are doubtless men of proved ability and of highly distinguished administrative experience. Whatever the disappointed self-seekers or partisans may say, the representative character of men like Sir C. P. Ramswami, Sir Jwalaprasad Shrivatsav, President of the Agra and Oudh Prov. Hindu Sabhas and a member of the Working Committee of All India Hindu Mahasabha Dr. Ambedkar or Sir Jogendra Singh, stands unchallengeable and they are sure to carry with them the confidence of the large and important sections of the Indian public they lead. The Viceroy has done well by showing those their right place who wanted to grab even that which was others due and fancied that the earth would cease to rotate if they ceased to move with it. Nor has he committed the serious mistake of making this expansion of the Council conditional on any controversial questions, which may arise or not arise at all, after the war ends, an error which was alone responsible for the tragic failure of the Cripps" scheme-But the Government must bear in mind that, detailed steps as the expansion of the Council, nomination of the Indians to the War Cabinet or any other patchwork, can never help the Government in the main objective of pursuading the Indian people for whole-hearted efforts, which are indispensable now, for the Britishers to win the war. You can never enthuse a whole people to wage and win a war unless and until the objective is so exalted and inspiring as to make a people forget altogether the terrors of death and disaster and render any sacrifices at too cheap a price, for the attainment of that national objective. The Hindu Mahasabha has been ceaselessly pointing out that, an unambiguous declaration by the British Government should be made granting complete political freedom and equal co-partnership to Hindustan in an Indo-British Commonwealth with a right to secede.

Such a clear cut declaration on the part of the British Government, unencumbered with any mischievous condition as was the case with the vivisection clause in the Cripps' Scheme and which is implemented by an immediate transfer, of at least that much substantial power as Canada or Australia exercises today in the Councils of the Commonwealth,—can alone enthuse the Indian people to fight in this War with such a fervour as to risk their all in all, in the glorious hope of regaining their national independence.

In short the British must offer voluntarily, so complete a political freedom and power to India as to render it im possible for any enemy of Britain to offer anything more alluring to lead India astray."

REQUEST TO THE MAHARAO OF SIROHI REGARDING TAX AT ABU TEMPLE

5-7-42

"I request the Maharao of Sirohi that His Highness should graciously order that no unjustifiable tax should henceforth be levied in coinnection with our sacred and. famous Jain temple at Abu and other temples thereabout in. that Kshetra which is a place of all India Hindu Pilgrimage. Not only are OUT Jain Hindu brethren hut Hindudom as a whole is extremely anxious to see this genuine grievance of OUT Jain brothers redressed. The Provincial Hindu Sabha as well as the Rajasthan Prov. Hindu Sabha and Raja Maheshwar Dayal, the General Secretary of the All India Hindu Mahasabha have already pressed the State authorities and a joint deputation of Jain-Hindus and Non-Jain Hindus has waited upon them. The Mahasabha assures the Maharao-that the Hindu State of Sirohi will gain more than, what it will lose in money by the removal of the taxes, by earning thereby, the sympathy of the Hindu Mahasabha in particular and Hindudom in general, which in fact, constitutes a bedrock on which alone the security and prosperity of. Hindu States all over India, can be broadly based.

The Mahasabha will especially be glad to see that, the Maharao of Sirohi removes the tax on his own initiative-as an expression of his good will apart from all conditions, legal political or economical, before the question assumes the aspect of any serious demand or agitation on the part of the Hindu public

TO THE MUSLIMS OF KASHMIR

31-7-1942

During my recent tour in Kashmir I found that the Kashmir Moslems were exploiting unjustly and unscrupulously the just and generous principles which guide the policy of the Hindu Mahasabha towards our Moslem countrymen in a truly national spirit.

The President of the Jammnu and the Kashmir Conference, a responsible body which had openly identified itself with the Pakistani movement and the Muslim League published an open letter addressed to me which after tipping me "for having views clear cut and well defined unlike those of the nationalis-tic leaders of the Congress, continued: ''as you believe in fair play and justice and as your political convictions admit of no half measures or mental reservations, we hope that consistent with your views and your principle that population should be the sole criterion for representation, it would not he loo much to expect that you would not hesitate to assert those principles in the affairs of the Kashmir state and lend your powerful support to the claims of the Moslem majority based on that principle; you would also admit the gross injustice done to the Moslems and call upon the Government not to ignore the rights and the claims of the Moslems which is the majority community."

Pseudo-nationalists

Not only this pro-Pakistan Moslem body but the so-called nationalistic Moslems also who, while condemning the Pakistan scheme, maintain like Maulana Azad, the view contained in the Congress resolution that they could not think in terms of compelling any province against its majority vote not to secede from India,—seek to dominate the Hindu State under . the cover of democracy as based on population proportion. Nay, I found a leading section of the Hindus too, as sloganridden as Pandit Jawaharlalji who had in no small degree encouraged and even led the Moslems in attacking the Hindu stale of Kashmir under this specious excuse and did not hesitate to bluster out, when some Hindusanghatanists in Kashmir sought his advice, that he (Pt. Nehru) cared not if the whole Kashmir became a cent percent Islamic Slate. These slogan-ridden Hindus are ever ready to support every move on the part of the Moslems to dominate and undermine the consolidated strength of the Hindu state by playing into the hands of the Moslems if but the latter called themselves nationalists-and shouted 'democracy Zindabad.'

Aggressive Designs

Only a few years ago the Moslems rose in arms, hunted and looted the Hindus in villages and towns and even attempted to dethrone the Maharaja and take a forcible possession of the State itself. It was only when the military was called out that the revolt could be suppressed. yet, after all this, it was this very Moslem minority which could easily secure the sympathy of Gandhiji who wrote that if the Hindu Maharaja of Kashmir could not appease the Moslem majority in the State he had no moral right to rule there and that he should vacate his gadi and go to Kashi to do penance. But when the Hindus were struggling for their very existence in the Hyderabad slate, Gandhiji forgot all about democracy and

moral rights and dared not tell the Nizam to abdicate and go to Mecca to do "Toba" But on the contrary Gandhiji gave a public pledge not to embarrass the Nizam, and strained every nerve to embarrass even the civil resistance movement of the Hindus.

It was natural that the Kashmir Moslems who never failed to catch the biggest Congressite fish in their net of democratic slogans should have tried to fish in the high waters of the Hindu Mahasabha too, by hanging out the baits oF nationalism, democracy, majority rule! Their argument was also catching to a certain extent. What could be fairer, any one would have thought at the first glance, than to call upon the Hiudusabhaites that if they really believed in Indian nationalism and representation in proportion to population they should hand over the Hindu State of Kashmir to the Moslem majority there?

An Explanation

We consequently owe an explanation to our Moslem countrymen in Kashmir to acquaint them frankly, freely and fairly with the attitude which Hindu Mahasabha is bound to take up as regards them in consistency with those very principles of Indian nationalism, democracy, and majority rule The following few points will serve the purpose as best as it could be done in a casual statement like this:

(1) The National principle which forms the political creed of the Mahasabha lays it down that all citizens who . owe undivided loyalty and allegiance to the Indian nation and to the Indian state shall be treated with perfect equality and shall share duties and obligations equally in common, irrespective of caste, creed or religion, and the representation also shall either be on the basis of one man one vote or in proportion to the population in case of separate electorates and public services shall go by merit alone.

One Nation, One State

It will be immediately seen that the first and the indispensable factor in this national political creed is the fact that it applies only to those persons who are citizens of the Indian nation and Indian state and owe an undivided loyalty to it. It is their majority alone which on democratic principles shall be entitled to make laws for and rule or administer the State. But these Moslem organizations in Kashmir or outside who contribute to the Pakistani creed, declare that they want to secede from the Indian state and can. therefore owe no loyalty to the Central Indian Government. Nay, they feel themselves quite free to join even the enemies of the Indian state to invade and subdue it. How can Moslems who own this creed be looked upon as citizens of India at all? They must in fact be treated as incipient enemies of the Indian state and Indian nation, like any suspected aliens who reside in the country. They have no right either moral or legal by their own confession, to demand that confidence and equal treatment in the Hindu state or the Central Indian State. The first duty of a state and a nation is, and ought to be, self-preservation and self-defence. No stale in the world can allow that section which openly aims to create "a State within a state," to dominate it, Any Hindu stale which commits this suicidal error of delivering its military or police or legislature or such other vital factors over to the Moslem majority cannot but be doomed to destruction. The same holds good as regards the Indian state.

Under Hindu Rule

I wish that the Moslems in Kashmir do not forget that they are subjects of a Hindu state and unless and until they cut off all their connection with such disloyal creeds and organisations as the Pakistani ones and owe an un-divided loyalty to the Hindu state and the unity and in-divisibility of the Central Indian State as well, they cannot claim "'the rights'' which are dun to the majority of the loyal citizens alone As soon as the Moslems whether in the Hindu States or in India as a whole fulfil these conditions the Hindu Mahasabha will certainly allow them the benefit of its national formula of democratic representation based on the population proportion.

What About The Nizam?

(2) The second essential factor which the Moslems should note in the national creed of the Hindu Mahasabha as referred to above is that it is a "National" formula and can only be applied uniformly ail over the Indian nation taken as a political unit. The. Moslems in the Kashmir state therefore cannot claim alone the benefit of the majority rule while the Hindus of the Hyderabad and the Bhopal States are denied the very same right. The Indian Moslems cannot invoke upon democracy only to appropriate to themselves the provinces having a Moslem majority and condemn in the same breath the application of the same democratic principles and majority rule as regards the Indian State as a whole. Moslems in Kashmir and outside may rest assured that as soon as the democratic principles on which Hindu Mahasabha takes its stand are applied on a uniform basis in Hyderabad, Bhopal and throughout India the Mahasabha shall never fail to apply it in case of the Kashmiri Moslems too. The Hindus cannot think of the Hindus in Kashmir as cut off and apart from Hindudom as a whole, just as the Kashmir Moslems feel themselves inseparably connected with Islam outside Kashmir and even outside India and do not fail at limes to call upon these outside Moslems to help them, at times even in their treacherous designs to capture the Hindu State and annex it to their airy ambitions of a Pakistani Federation.

(3) But apart from all this is the fact that Moslems in the Hindu slate of Kashmir are incomparably better treated than the Hindus in the Nizam state or in any other Moslem slate. In Kashmir the security of life and property the Moslems enjoy is a thing unknown in the Nizam state as far as the Hindus arc concerned, who are attacked, killed, looted at this place or that by the riotous Moslem mobs almost from month to month. The Moslems have in Kashmir fifty per cent representation already in the legislature while in the Moslem states there are no legislatures at all in working order.

Hindudom's Northern Watchman

I rejoiced to witness in Kashmir enthusiastic scenes which were the sure outcome of a great mental revolution effected by the Hindu Mahasabha ideology. This revival of the Hindu spirit in Kashmir cannot but prove a guarantee of Hindu future and -the strengthening of the Hindu State there. The realistic politics on which the national policy and principle of the Hindu Mahasabha take up their stand require that every Hindusanghatanist in Kashmir stale whether he be in majority as in the Jammu province or in minority as in other provinces in the state, must stand up undaunted by the Pan-Hindu flag defending the integrity and honour of the Hindu state. The Hindus in the Kashmir state constitute the northern-most post of the Hindu forces. It has

been at once their duty and pride to play the part of a brave and unflinching watchman on the north guarding the destiny of the Hindu nation and like all dutiful and unflinching watchmen let every Hindu in the Kashmir State do his duty by the Hindu nation isolated, alone, but fully confident that the forces of Hindudom as a whole animated by the spirit of the Sanghatan movement stand behind him ready to march either to support him in time or at any rate to avenge-him later on.

RESIGNATION OF THE PRESIDENTSHIP OF HINDU MAHASABHA.

31st July 1942

IT IS a matter of public knowledge that when I fell seriously ill in August 1940. I actually handed over the charge of the Presidential Office to our revered leader Dharmaveer Dr. Moonje and intimated my desire that I should be allowed by the Hindu Sanghatanist public to withdraw my name from the panel of the presidential election for the Madura Session. Even after the election I informed the Reception Committee of the Madura Session of my desire to resign. But owing to the cordial pressure from friends and colleagues to the effect that my resignation was sure to hamper seriously their efforts to make the Session a success, I consented to act as the President of the Hindu Mahasabha for the fourth year. When the next election drew near in 1941, I again requested the sangha-tanist public most pressingly to allow me to withdraw, but I was again elected almost unanimously for the fifth time in an unbroken continuation to the presidential chair. I was determined to resign even after that election, but just then the government made it clear that they were not prepared to raise-the. ban on the annual session of the Hindu Mahasabha at Bhagalpur. This Government ban compelled me also to banish altogether from my mind the thought of resigning the presidential office. This ban was a deliberate challenge and an unjustifiable humiliation to the Hindu honour and my duty as the elected president for the very session at Bhagalpur was clear. It was to stick to my guns. I had therefore consented even willingly to shoulder the responsibility and the leadership of the All-India Hindu Mahasabha for the fifth time for the current year.

But now that the year is drawing to a close and the presidential election would be shortly held. I think that this is the, most suitable lime to tender my resignation of the presidentship of the Hindu Mahasabha: Firstly, because the conti-nuous strain for the last five years of the presidential duties have naturally told on my health and secondly, because I feel it a duty that I should myself come forward to help my colleagues in shifting the burden and responsibility of the presi-dential office to some stronger and broader shoulders and entrust the leadership of the Hindu Mahasabha to some worthier hands.

(2) I rejoice while tendering this resignation to see that, I have been able to do so while. I am in possession of the fullest confidence and affectionate regard of the Hindu sanghatanist public throughout India. I thank the Hindu sanghatanist public most cordially for their overwhelming kindness and the forbearance they showed for whatever shortcomings they might have noticed in me.

It is also a matter of intense delight, pride, and hope to find

that during these five years of my presidential tenure the-Hindu Mahasabha should have, through the combined efforts of one and all, continued its march onward with strides of a giant and should have been able to bring about a veritable mental revolution in the Hindu WORLD. The Hindu has recovered once more his national soul and self-consciousness and has risen to assert it under the pan-Hindu colours. This has been noticed even by those who ever evinced but a scant sympathy for the Hindu cause. Witness for example, what Prof. Coupland, a member of the Cripps Commission, admits in his latest work "The Cripps Mission" published by the Oxford University Press. The Hindu Mahasabha, says he. has come to be a militant organization of the Hindus and has been growing fast in membership and influence. Mr. Cripps himself has written that so influential an organization as the Hindu Mahasabba cannot be left out of account when constitutional questions arise. But the most eloquent compliment that could be desired was paid to the Hindu Mahasabha by Mr. Jinnah himself, when he said at Madras in his presidential speech "The Hindu Mahasabha is an absolutely incorrigible and hopeless body and I would have nothing to do with it."

I have no doubt whatsoever that if hut the Mahasabha persists in marching on keeping in full view the Hindu ideo logy it has adopted as its guiding star, it is bound to occupy the position of the most dominating and even the dictating factor in the Indian politics before long. The motto of this ideology as well as my parting message is no other than this:

"HINDUISE ALL POLITICS AND MILITARIZE HINDUDOM."

It is needless to add that in spite of this resignation of its presidentship, I shall ever continue as a soldier in its rank and file and serve the Hindu Mahasabha in any capacity it wants me to do in furtherance of the Hindu cause.

DECLARE INDIA FREE

14-8-1942

"THE INEVITABLE has happened; the foremost and patriotic leaders of the Congress Party, including Mr. Gandhi, are arrested and imprisoned; the personal sympathies of the Hindu Mahasabhaites, and Hindus in general, go with them in their suffering for a patriotic cause."

"I warn Government once again that the only effective way to begin with, to appease the Indian discontent, cannot but be an unequivocal declaration by the British Parliament to the effect that India is granted a political status of a completely free and equal partner in the Indo-British Commonwealth equal to that of Great Britain herself and this should be immediately met by investing India with actual political power as envisaged in the above declaration.

Dangerous Aspect

"Nevertheless in as much as the Congress resolution was not framed so as to remove the serious imperfections which I had pointed out already is bound consequently to prove most detrimental not only to the legitimate interests of Hindus but to the integrity and strength of India as a nation and as a state and in as much as the policy of the Congress, as re-vealed by responsible leaders in their latest speeches and statements, has also only confirmed this dangerous aspect of the resolution, it is my duty to call upon all the Hindu Maba-sabhaites in particular and Hindus in general not to extend any active support to this resolution in toto and abstain from any action which is meant and calculated to back up this resolution and the present policy of the Congress Party nor to take up any hostile attitude, on the other hand, so long as the Working Committee of the Hindu Mahasabha wliich is to meet at Delhi on August 29, does not give any authoritative lead how to safeguard and promote the interests of Hindudom as a whole under the present political situation."

NO NEGOTIATION'S WITH MUSLIM LEAGUE

3-9-42

Copy of the telegram sent to Dr. Mookerji and Dr. Moonje by Bar. V. D. Savarkar the. president of the Hindu Mahasabha on the 3rd of Sept., 1942: —

"I AS THE PRESIDENT ISSUE THIS INSTRUCTION. THAT PRESIDENT MOSLEM LEAGUE MUST NOT RE INTERVIEWED OR NEGOTIATED WITH ON BEHALF OF THE HINDU MAHASABHA UNLESS HE INVITES STOP LETTER FOLLOWS."

SAVARKAR PRESIDENT HINDU MAHASABHA.

STICK TO YOUR TOST

3rd Sept., 1942

"In order to remove all misunderstanding created owing to either misinformation or mischief I issue this definite instruction to all Hindu Subhaites in particular and all Hindu sanghatanists in general who happen to be members of the municipalities and other local bodies, legislatures, councils, committees, serving in the army, navy, airforces or working in the ammunition factories or are holding any post or position of vantage in the Government services should stick to them and continue to perform their regular duties in the various capacities. They will be thereby serving the legitimate Hindu interest which by the \ery fact of being legitimate can not but be consistent with the legitimate interest of all other communities and consequently national and just. They should remember that even if some of them find themselves in such an awkward position as not to be able to render some positive service to their nation yet they can at any rale slop much harm which would certainly be done if they vacate and could only he. succeeded by anti-Hindu and anti-national elements."

PATRIOTIC PARTIES AND PROMINENT LEADERS SHOULD JOIN HANDS

9-9-1942

"I earnestly appeal to all patriotic parties and ail prominent leaders in India to join hands with Dr. Shyama Prasad Mookerji, the Working President of the All-India -Hindu Mahasabha and members of the sub-committee who are exerting themselves to bring about an agreement as regards the demand we should place before the Government, on behalf of India.

It has ever been the policy of the Hindu Mahasabha to bring together all those parties and prominent leaders who stand for a genuinely national and democratic Government irrespective of caste, creed or class and get themselves: consolidated on a common platform. It was with this intention that the majority of the Hindu Mahasabha leaders participated, though necessarily in their individual capacity, in the non-party conference which was expected later on to pave the way to an all-party-Conference.

If the Hindu Mahasabha, the Christian Federation, the Liberal Federation, the Sikh organisations, the Shias the Momins and several other organisations of the Moslems, the Depressed classes Associations, the Independent Labour Party let by Dr. Ambedkar, the Nationalist League, in general all such organisations and outstanding personalities who subscribe to the constitutional demands which the Hindu Mahasabha has already framed and which take their stand on genuinely national and fully democratic principles and forward that common demand to the Government. Such a demand subscribed to by such a number of representative-organisations of different communities, classes and interests is bound to exercise all the weight and force of a national demand even if a few groups held themselves aloof. In no-nation in the world in fact can a rational demand imply that there was not a man or group who had not something or the other to say against it.

Even such a national demand backed by such an overwhelmingly large volume of Indian opinion may fail to persuade or compel the British Government in granting it immediately. But the very fact of framing it and focussing the united will of the nationalistic elements in the country will in itself be a substantial step forward in our constitutional progress and serve us later on as a solid basis for a united national stand.

NOTHING UNEXPECTED IN MR. CHURCHILL' S SPEECH

12-9-1942 .

"There was nothing unexpected in the speech delivered by Mr. Churchill in the British Parliament, It could have been written for Mr. Churchill some weeks ago by any one conversant with Britain's political psychology. Mr-Churchill assured the members of the Parliament that there-was nothing serious about the Indian situation to cause them any worry, Thrice blessed be they if they all retire, pleased with the sense of self-complacent security- We don't want to disturb them by reminding that just a week before the fall of Singapore they were similarly assured and liked to be assured that Singapore was as impregnable a fortress—guarding the far-eastern gatn of the British Empire as ever, and was sure to withstand foursquare all the, storms that blew.

Nevertheless the speech of MR. Churchill has confirmed beyond cavil or criticism how the Hindu Mahasabha was correct in revealing the inner purpose of Britain in entering this war, howsoever thickly and cleverly camouflaged it was under the slogans that they went to war to defend the freedom and democracy in the world. The Hindu Mahasabha asserted immediately after the beginning of the War in its resolution passed on the 10th Sept. 1939 that it did not believe in the claims of any power among the belligerent nations some of which were themselves imperialistic in character and out-look, to the effect that it has been actuated by moral or altruistic considerations apart from its own, national self-interest, while the Congress and Gandhiji its 'de facto" dictator were taken in by the democratic professions of the Allies and proclaimed that it was their duty to render unconditional help to them in this their Holy War against the Imperialistic aggressions of the Axis powers. Even in his speech which

Gandhiji delivered just on the eve of his arrest he spoke confidently of the moral obligations which were bound to compel England to set India free. Mr. Churchill's speech has served a smart reminder to all concerned that moral obligations have no place in stern and realistic politics where steel alone counts. Has not Mr. Churchill told the Parliament that there are now more British forces in India than there bad ever been and was not that the only convincing argument he advanced to assure England that there was no need for them to be anxious about the security of India.

Nevertheless it should be remembered that it was not only Mr. Churchill the Prime Minister of the mighty British Empire who forwarded this argument to fortify his own courage. For let it be remembered that thus spake Nebuchadnezzar the mighty King of the Babylon also when he stood on the precipice of his pride. With what consequences we know!

So we too need not take Mr. Churchill very seriously! The future of India does not lie in the lap of Mr. Churchill but it lies in the lap of War-gods!!

UNITED DEMAND IS ONLY A BRITISH HOAX

26-9-1942

I am glad to note that the negotiations carried on by the special Committee appointed by the Hindu Mahasabha, with as many political parties and organisations in India, as could possibly be approached and should have produced some results full of significance from the constructive point of view The untiring tenacity, far-sightedness and even forbearance with which the distinguished members of the Mahasabha Committee under the able and influential lead of Rt. Hon. Dr. Shyama Prasad Mookerji have already succeeded in producing a "national demand" on some of the most crucial and fundamental issues which can not but convince every one but those who find it inconvenient to get convinced, that India as a nation demands with a united will and voice a declaration on the part of the British Parliament that she should he recognised, here and now as an independent nation. When Hindu Mahashaba the second great All-India organisation with the foremost leaders of our Sikh brotherhood, the presidents of the Momin conference and such other Moslem organisations, of the Christian Federation, the Nationalist League, the Liberal Federation, along with the heads of Provincial ministries of Sind, Bengal, and other scores of eminent politicians who have been legislators and administrators and occupied the most responsible positions in the Government, have signed or supported a demand; it has every right to claim for itself and to be recognised as being nothing short of a national demand. Add to it the fact that the Congress resolution had more or less emphasised the very items which constitute the demands the Hindu Mahasabha has been making. If it be even now pretended that such a demand also falls short of a national demand, then no demand ever made by any nation in the world deserved or deserves to be called a national one.

It must be remembered that the very national plebiscites on the strength of whose demand the Canadian OR the Australian, the American or even the Russian Federations were formed were not and could not be considered as national or uni-vocal on the sole ground that there was not a single citizen opposed to them. Nay, the fact is that in all such national demands or plebiscites, those who voted against them did count their strength in thousands! A national demand must always mean the demand of the over-whelming majority of citizens forming those nations irrespective of some minor dissentient factor.

Judged by this common standard the unanimity of various communities and parties in India which the Hindu Mahasabha has succeeded in focusing on the leading demands during the course of the negotiations is entitled to be recognised as nothing short of a national demand. Whether the Britishers like it or not, the fact can no longer be doubted that India as a nation has unequivocally expressed her will and determination that she must be immediately recognised by the world as an independent nation and that a national government must function during the war-time.

But has this demand any chance of being granted by the British Government? "Not the slightest," the Hindu Maha-sabha itself would have replied even before it entered upon these negotiations. In a way it was to explode this very superstition which made even the Congress and Gandhiji in particular to advance the

preposterous proposal that the Moslem League should be allowed to assume all the governmental powers and to sway unchallenged all over India including the Hindu states, and which is clung to by so many parties and politicians even to-day, that the Hindu Mahasabha undertook the task of producing a more or less united demand for independence.

I emphatically assert that even if the Congress, the Hindu Mahasabha, the League produce a united demand signed by all the crores of Indian citizens and ask for independence Britain will never give it for the mere asking simply because it was united! The superstition that if but the Congress and the League demanded with one voice anything in the world, the demand would immediately be irresistible is responsible for making the value of the League inflated beyond all proportions. As soon as the League does join the Congress and even if the whole of India goes to England with a common demand, England will say, "Well, boys, you have behaved wonderfully. Hindus, Moslems—all united in common demand for independence, but as all of you united are still unitedly helpless, disarmed and unable to protect yourselves against armed aggression of the Axis Powers, moral obligation compels Great Britain to continue to rule India for your own protection." In order to compel Great Britain to tell this plain truth and to convince the simple-minded folk in India that this excuse of the want of a united demand was but a British hoax, it was necessary to stage a more or less united demand which cannot but be regarded as at least the nearest approach to a national demand for immediate independence and a national government during the war time. The Hindu Mahasabha has now well-nigh succeeded in doing this.

The third important result the negotiations have achieved is to prove the falsity of the dishonest criticism of the opponents of the Mahasabha including the Congressites that it being a communal organisation can have no national programme or policy. The negotiations have proved that the Hindu Mahasabha is better fitted, more reasonably accommodating and more trusted in its lead to form a united national front, on

I sincerely thank all those parties and personalities representing important sections of our Moslem, Christian and non-Hindu country-men for having come forward to co-operate with the special committee of the Hindu Mahasabha for their patriotic outlook. It is now clear that the Hindu Mahasabha is more national in its programme than the Indian National Congress itself, and takes its stand on real democratic principles without falling a prey either to weak-kneed vagaries or

One point more! Britain plays to the International gallery, when it advertises the lack of a united front among the Indians as an excuse for with-holding transference of power to India. Consequently, it is now inevitable that it must be a part of our programme too, to expose the hollowness of .this excuse on the part of Britain, in those very nations outside India whose' public opinion fortunately or unfortunately is bound to act and re-act on Indian situation during and after the war.

Sd./ V. D. Savarkar.

CABLE TO MR. CHURCHILL

9-10-1942

HINDU MAHASABHA succeeded in producing National demand on fundamental points, namely immediate recognition by British Parliament of India as an independent nation, national coalition Government during war-time leaving Commander-in-Chief free in military operational matters as allied war council dictates and all constitutional and controversial details to he decided by a post-war all-party conference, stop. The Sikh leaders, Presidents of Christian Federation, Mormn and Azad Moslem Conferences, three premiers of provincial Governments of Sind, Bengal and Orissa of whom two Moslems, one Hindu and prominent liberal leaders, several other bodies and personalities signed and supported it. stop. Congress resolution too facing more or less on same lines this Is a demand as representative of Hindus, Moslems. Christians and others as any demand could be and is consequently entitled to be recognised as all India national demand. In view of repeated assurances the British Government should transfer power now that a joint national demand is framed by Indians and enable India to put forward whole-hearted and unstinted war-effort in defending herself against invasion.

COALITION MINISTRIES CAN BE EFFECTIVE IF..

10-6-1943

EFFORTS are being made to form Provincial Ministries in. several provinces which are still under the Governor's rule. This movement is not quite unwelcome. Coalition ministries if they are actuated by patriotic and just motives can ho an effec-tive process which will train us up in team work, remove the sense of alienation and lead to national consolidation in-spite of racial or credal differences. Nevertheless it is necessary to lay down some leading principles as to their formation to guide the Hindus in general and the Hindu Mahasabhaites in particular, to meet the inquiries received by me from

(1) In the Hindu-minority provinces whenever a Moslem Ministry seems inevitable whether it is a League one or otherwise and Hindu interest could be served better by joining it, the Hindu Sabhaites in particular should try as of a right to capture as many seats in the Ministry as possible and try to do the best they can to safeguard the interest of the Hindu minority. But they should oppose publicly every attempt on the part of the Moslem Ministry to support Pakistan or the treacherous principle of Provincial self-determination to secede. The Provincial Hindu Sahhas should he left free on all other details to agitate against any anti-Hindu step on the part of the Ministry in its collective capacity and if the Hindu Ministers are known to have recorded their protest against such steps, they should not be asked to resign-their seats on the Ministry. The leading principle which must be emphasised is that boycotting the Ministry altogether is bound to be more often than not highly detrimental to Hindu interest. Under the present circumstances especially the Hindu Mahasabhailes and the

Hindu Sanghatanists in general should try to capture as many constitutional posts of vantage as possible so as to assert the right of the Hindu party as an indispensable constituent factor apart from the League or the Congress in any future constitution to be framed after the war

(2) It is a misnomer to call a Ministry a League one or a Moslem one simply because the chief minister or the majority of the ministers happen to he Leaguers or Moslems If the Ministry contains Hindu Sabhaites or Hindu ministers it cannot but he recognised as a coalition ministry. The Congress ministries were rightly called as Congress Ministries only not because some ministers belonged to the Congress but because every minister was required to sign the Congress creed.

(3) In the Hindu majority provinces the Hindu Sabha-ites and Hindus in general should take up the lead to see if it is feasible to form a coalition ministry. But the question of Pakistan or Provincial self-determination to secede must be entirely left outside the ministerial scope in these provinces as one which could be raised after the War is over. The Leaguers or Moslems should of course be invited to join the Ministry but their number in the Ministry should not far exceed the proportion of their population in their province. Thirdly the chief minister in these Hindu majority provinces must always be a Hindu who openly pledges himself to safe-guard the legitimate Hindu interests just as those of the Non-Hindus.

Within the scope of these leading principles the formation of ministries and adjustment to the special circumstances prevailing in each province should be left to the discretion of the respective provincial Hindu Sabha.

VEER SAVARKARJI THANKS HINDU NATION

June 1943

Most heartily and humbly do I offer my grateful thanks publicly to each and all of those millions of my countryment and co-religionists who, in appreciation of this or that aspect of the aspect of the services I rendered to the common cause, participated in the celebrations of my diamond jubilee. From Kashmir to the Cape and even from across the seas innumerable messages of good-will and public confidence kept pouring on me through telegrams, letters, resolutions passed by mammoth meetings, special numbers of periodicals, public presents of purses, public addresses In a thousand and one ways my Nation has really overwhelmed me with kindness, and generous apprecia-

Nevertheless, I cannot monopolise it all as my own The inner source which inspired these magnificent ceremonies in my honour can only be traced to the capacity of our people to feel National gratitude for all patriotic work and patriotic sacrifice. I only provided the occasion and served only to personify it for the moment. Deeply conscious of this fact, I accept this national honour only to share it in common with all those who worked and sacrificed in the fight for our national freedom,-from the days of the National Rising of 1857 down to this day.

The overwhelming majority of those million? of ray countrymen who spontaneously came forth to do me this exceeding honour was constituted of my Hindu sanghatanist brethren. Consequently this celebration of the Diamond Jubilee on

such a national scale has served as a splendid demonstration of the ever-growing strength and popularity of the Hindu sanghatanist movement. It has given an unprecedented propagandistic fillip to the Hindu Cause.

A note of caution also must be struck, it is true that these celebrations have added one more romantic touch to my personal story. The irons that hound me hand and foot in the prison cells have more or less literally blossomed up in flowers and the steel-plated steamer 'Morea' which was mean' to carry me to the gallows has suddenly been transformed into a silver and gold model to enclose a public address to he presented to mo expressive of the national rejoicings on my passing unscathed through the ordeal of Death. Still, even while I was moving on, loaded with garlands, through the pressing and cheering crouds on my 61st birthday I continued to feel in a mood of aloofness that it was but a romantic accident on the path of life and I must he prepared to face a counter transfer-scene at any moment when all this blossom and silver and gold might once again get transformed and hardened into iron and steel and fiery ordeals. Let therefore those who want to join the fight for a New Truth know before-hand that they must not do so with a certainty that every one of them would find his path strewn with blossoms and silver, at some step of life, as happens to be the case with one in a million. Every pioneer, every soldier of God, should take up his cross and march on determined to fall fighting if need be fameless and nameless. For, to the pioneers of Truth, immediate success or honour is an accident, unrecognised sacrifice

---

WARNING TO N.W.F. HINDUS

3-9-1943

I WISH TO DRAW the attention of the Hindu public to a couple of outsanding points in connection with the electoral defeats which the Moslem League has inflicted on the Congress been sufficiently emphasized in any quarter.

The first point is that these electoral results in the N. W. F. Province have exploded one more myth of the Congress. How-ever the Hindu Sanghatanists who knew much better how the innate urge which characterised the Frontier pathans and other Moslems from generation to generation to harass religiously and politically the Hindus and to reestablish the Moslem domination in India, refused to belive that the pathans could ever subserve these their aggressive tendenciesto genuine India nationalism. The Congress used to refute this fact. Down to a few months ago the Congressites paraded with a triumphant air that a veritable miracle had been performed by Gandhiji and his deputies in the N.W.F. Province by converting at a touch even the irrassible fanaticism of the Frontier Moslems into a docile non-violent, non-cooperative 'Indian Nationalism'. But this day-dream to which the Congress clung has been dissipated at the very first shock of reality. The Pathan electorate has thrown the Congress overboard and voted for the League and its Pakistani ideology. The other party led by Dr Khan which is even now posing to sail under the Congress colours for the sake of the convenience of exploiting the Hindus will also be soon found leaving the Hindus in the lurch and joining openly the standar of the Pathanisthan movement as soon as the right moment comes. The Khan brothers cannot but prove the second edition of the Ali Brothers of yore

The Hindus in the N.W.F. Province have only one remedy to save themselves. They must get rid of the pseudo-nationalism of the Congress, organise themselves once more as Hindus into a separate entity under the Pan-Hindu Flag. They should hold regular annual elections of the Provincial Hindu Sabha and consolidate it under the lead of leaders who any other body than this uncompromising Hindu Front. They must learn, letting bygones be bygones, to vote solidly for only those Hindus who stand on a clear-cut Hindu Sanghatanist ticket and pledge to safeguard Hindu interest and refuse to merge their separate entity into the Congress organisation. Just as the moslem electorate voted solidhy for the League even so the Hindu electorate must vote solidly for the Hindu Sanghatanis candidates. After having formed a solid, un-alloyed and independent Hindu front,-independent especially of the Congress- then the Hindu party in the Legislature may join any other party in forming an allied group if it feels that the special interest of the Hindus is likely to be served better by joining the other party whether it is the Congressite one or the Moslem one.

The second point to be noted by the Hindus all over India in fo the effect that they should not try to explain away by foolish and self-delusive vagaries, the significance of the fact that the Moslems have learnt to vote solidly for the Moslem League not because it has any very will-disiplineed organisa-tion or extensive membership or work to recommend it but only because the Moslems have been taught and trained from their very cradle that their first duty is to enable Islam to dominate even politically over the non-Islamic world. To them the Moslem cause is the only patriotic, the only national nay, the only human cause. That is why the Moslem electorate, almost intinctivel, backs up the candidates of any Moslem organisation whether it be the Khilafat movement or the League as soon as that body pledges itself to defend and pro-mote even aggressively this innate ambition of the Moslems The League has most uncompromisingly raised the standard of Pakisthan and Moslem electorate backed it up by voting for it solidly and invested it with the unquestionable right of being the representative body of the vocal and powerful Moslem sections. But the Hindu electorate on the contrary has been subjected to the perverse and degenerating influence of the pseudo-nationalistic. tenets of the Congress Anybody or any organisation that tries to advocate the Hindu Cause is immediately dubbed as unpatriotic, something sinful and any one or any organisation that plays ducks and drakes with even the legitimate Hindu rights or with Hindu honour is invested with humanitarian magnanimity and saintliness. Owing to this mentality the Hindu electorate continued to entrust their representation in the hands of that very body which stands openly pledged not to defend Hindu rights as Hindu rights, and publicly maintained that 'Nationalism requires it to betray the Hindu rights. The result is that the Hindus are now hemmed in on all sides by anti-Hindu forces and Pakistan and the cursed principle of Provincial self-determination to secede which is worse than Pakistan,—have now become life-issues.

But if the Hindus even now learn the stem lesson which the determination of Moslem electorate to vote only for the most aggressive Moslem candidate implies and rally round the only organisation which has been strenuously, faithfully and effectively advocating the Hindu Cause then even now the Hindus would regain much that they have lost and find themselves in a dominant position in the political field.

The Congress cannot and will not recognise itself as a Hindu body and cannot therefore advocate the special rights and interests of the Hindus. Nay, on the other hand the Congress is always bound to indulge in letting down the Hindu

case if only to prove more emphatically its pseudo-nationalistic pretensions. Witness for example the readiness with which the Congressite leaders and dictators from Rajaji to Gandhiji have already expressed their readiness to surrender from fifty per cent to even cent per cent Governmental power to the League and already accepted the principle of Pakistan and may tomorrow sign and seal it.

If today the Hindu cause is not defended or promoted as strongly and rapidly as it ought to have been it is only due to the suicidal mistake of the Hindu electorate in voting for this very Congress. Let the Hindu electorate try at least once to cast their votes for the Hindu Sanghatanist candidates and it will immediately see that the Hindu Mahasabha and the Hindu Front in general grows a dozen times more in strength than the League or the Moslem Front as a whole. The Provincial Governments as they are and the political power which happens to be available at the Centre will automatically fall into the hands of the staunchest advocates of HINDUTVA and then the Hindu Front would be powerful enough to checkmate the League—demand for Pakisthan or the Provincial right of Constitution-framing body which is bound to meet in near future if but the Hindu electorate votes for the Hindu tickets and refuses to vote for the Congress one.

MOSLEM MISCHIEF OF PROSELYTISM SET AFOOT IN STARVING INDIA

23-11-1943

"THE GRUESOME calamity which has befallen Bengal in particular and Orissa and some other parts of India due to food scarcity, famine and consequent starvation on a terrible mass-scale has at last evoked deep sympathy throughout India. The cry of suffering has penetrated even the stony walls of Government House at Delhi and forced them, even in their own interest to afford some relief to the famine-stricken millions. Institutional and individual charity is also doing much to allay the pangs of hunger by rushing out funds rising to millions, train-loads of foodstuffs, clothes and such other articles to the affected parts, Anyhow the whole Nation has become conscious of its duty to feed and clothe the victims of famine.

But how many in India and abroad know that besides the common calamity of starvation which smote the Hindus and Moslems together, the helpless, homeless and starving: Hindus in Bengal and these other parts have been compelled to face a second and a special menace no less terrible and heart-rending than starvation unto death? Has Hindudom itself as a whole been keenly aware of the cruel fact that an organised Moslem campaign to convert hundreds of the starving Hindu women and children to Islamic faith is carried on vigorously in these famine-stricken parts? The Moslem Proselytizers would not give a morsel of food to the dying Hindu mothers or their children, would rather stand wat ching them breathing their last and would save them, from that dire agony only if those unfortunate Hindu women and children renounced their cherished Hindu faith and accepted the Moslem religion before they fell victim to death. These nefarious activities are glorified as religious conversions and cherished tacitly or otherwise as justified means of gaining further political strength by the Moslem community as a -whole. Hundreds of famished Hindu children are bought as you buy vegetables or picked up by the roadside and sent to conversion, centres by those proselytising Moslem agencies.

The public every now and then shudders to read incidents reported from these starving parts to the effect that vultures or foxes or wolves keep watching the dying human beings and drag children even before they breathe their last to feast themselves on human flesh. Are these wild hearts anyway more beastly than those human beings who as religious apostles keep watching helpless Hindu women and children suffering from the terrible agonies of hunger but would not rescue them unless and until they were spiritually dead and these servants of. God could drag them into their Islamic fold.

And yet this is no solitary news. The experience of hundreds of years in the past hears witness to the fact that famines, epidemics or any such national calamity which befalls the. Hindus is always utilised by the Moslems as a golden opportunity to proselytize to their faith.

Under the circumstances, Hindus, if there be am instinct of self-preservation left in them, should immediately resort to the only efficacious remedy to fight out this menace as best as they can. They should determine to send whatever money, foodstuffs, clothes they want to forward to Bengal and other starving parts for relief, by earmarking as exclusively to be used for the rescue of Hindu sufferers. This will enable the Hindu organisations like the

Hindu Mahasabha, the Hindu Mission etc. in Bengal and such other parts, to feed, clothe and shelter treble the number of Hindu sufferers than they can do today.

For, the fact is that the overwhelming share of the millions of rupees, the train-loads of foodstuffs and all other contributions sent upto this lime to these famine-stricken parts came out of Hindu pockets. It was Hindu charily. And it was out of these Hindu funds that thousands upon thousands of Moslem sufferers were upto this time fed, clothed and rescued by such cosmopolitan organisations as the Ramkrishna Mission, the Bengal Relief Committee etc. The result was that Moslems could raise large funds only to be spent on maintaining their conversion organisations. Relieved of the burden of feeding their own famine-stricken Moslem sufferers who were fed by Hindu charity, these Moslem agencies repaid this good turn on the part of the Hindus by spending Moslem money only on converting thousands on thousands of Hindu women, men and children. But if Hindu charity spends every pie on rescuing Hindus alone, the Moslems will be compelled to feed their own famished folks and could hardly spare either energy or money to conduct their nefarious conversion activities.

I deliberately drag this menace which is smiting the Hindus as badly as starvation, into the public lime-light, in as much as the public press and platform with a few exceptions, even legislative assemblies and councils were found to fight shy of giving sufficient publicity to it, not to speak of pronouncing any emphatic condemnation of it, perhaps owing to the spell of the pseudo-nationalistic mania.

I call upon every Hindu organisation and individual to follow the brave lead given by the Bombay Provincial and some other Hindu Sabhas and send all help to rescue, feed, clothe and shelter *Hindu sufferers alone*. Let the Hindus remember that suicide is no humanity and even humanity that allows itself knowingly to be abused to encourage inhuman -activities is but a crime and no virtue."

MESSAGE TO HISDUDOM ON VIJAYA DASHAMI DAY

October 1943

MY MESSAGE to the Hindus on this "Vijaya Dashami day is 'A glorious future awaits you! -only betray not yourselves! !'

All laws arc but generalisations primarily based on. detailed observations. The detailed observation of the history of Hindus through centuries on centuries points incontroverti-ably to the fact that the Hindu Nation is imbued inherently with such an amazing capacity of resurrection, of renaissance, of rejuvenation that the moment which finds them completely overwhelmed by anti-Hindu forces is precisely the moment which ushers in the Day of th"ir Deliverance!!—to quote the Puranic style-of the birth of an ''Avatar''!! It was in the darkest hour of the Night that Shri Krishna was born. It is this indomitable spirit of inherent vitality that has enabled our National Being to prove almost immortal in relation to other races or nations, ancient or modern, invested it with that strength which ultimately demolished and swept away all anti-Hindu forces which raised their head from time to time- against us.

The Vijaya Dashami is a day consecrated to these glorious-memories of our national triumphs in the past and consequently to the prophetic promise of victories to come!—if only O Hindus! you do not betray yourselves!

This is no mere rhetoric I am indulging in. Leaving aside-even the Puranic period, this is the gist of well authenticated' Hindu history.

What triumphant memories swell up in our heart on this day dedicated to our racial victories! Where are the Greeks who accompanied Alexander right down to the Ganges and were driven back by the triumphant Hindu forces under Chandra-gupta beyond the ranges of Hindu-Kush! Not only is that race- of the Greeks but even the. Gods they worshipped are dead and gone! Dead, gone and forgotten are also the Huns who overran all Europe but were smashed on the battlefield by the Hindu sword and they surrendered or got assimilated through the baptism of our Sacrificial Fire. Where are the mighty hoard of the Shakas? Defeated, driven out of Hindustan and effaced so completely as an alien race that their very identity" has become a mailer of mythological conjectures. Then came almost within living memories, speaking historically the Moslems!— What about them?-

Mr. Jinnah on the Id day last week told the Mohammedans in India that they came to India as conquerors and succeeded in building up a mighty Moslem Empire. Mr. Jinnah recited in this only the first line of the couplet. The second line to-complete the couplet remains untold.-I recite it on the day of Vijaya Dashami so that the full story may be told exactly-The Moslems came as conquerors; hut stayed long enough to he conquered by the Hindus and beaten to chip on a thousand and one battlefield till at last the mighty Moslem empire which rose like a rocket fell like a slick till at last the Hindu horse of Victory rode off unchallenged from Attack to Rameshwar, from Dwarka to Jagannath!

To validate this historical fact, only look on these two following pictures:—

Just take up the map of India about 1600 A.D. The Moslems ruled all over Hindusthan unchallengeably. It was a veritable Pakistan realised not only in this province or that but all over India!—Hindusthan as such was simply wiped out. Then open out map of India about 1700 to 1798 A,D. and what do you see? The Hindu forces are marching triumphantly throughout India. The very Mogul throne at Delhi is smashed to pieces literally with a hammer by Sadashivrao Bhau, the Generalissimo of the Marathas. Our Hindu-Sikh brotherhood does ultimately deliver Punjab from the Moslem, yoke and rule supremely from the borders of Tibet to the banks of Kabul river; the Gurkha-Hindus rule in Nepal. While the Marathas from Delhi to Rameshwar have planted the triumphant Hindu flag from capital to capital, from temple to temple. The Pakistan actually realised by the Moslems was entombed and out of it rose up once mote Hindusthan resurrected and triumphant. The conquering Moslem had to eat the humble pie in the long run and got so completely crushed and weaned of his dominating dreams that even to-day in his heart of hearts he shudders to think of his fate as soon as he sees the probability of the consolidated strength of the overwhelming Hindu majority in the land.

It would do good to the Moslems themselves if they once realise the import of this historical truth. The fate which overtook them even when they had succeeded in translating the whole of Hindusthan into an actual living and mighty Pakistan, ought to warn them of the miserable future they would have in stone if they persisted in dreaming wildly of a Pakistan which is today but an airy nothing, a forlorn hope and mistake it for an actuality which is likely to get materilised in the near future.

After the Moslems were conquered and crushed by the triumphant Hindu forces, came the British. Speaking again in historical measurements of time, it is but a story of to-day! and there are overwhelming chances that it cannot but end similarly before tomorrow dawns!—if but 0 Hindus! you do not betray yourselves.

The dice of Destiny are loaded already, are recklessly thrown on a world battlefield. All nations are thrown into the crucible. Forces undreamt and unexpected are suddenly let loose which though unrealised as yet by all of us are yet sure to enable Hindudom too, to emerge, almost miraculously, triumphant even as it did in the past when dangers beset it most. If but 0 Hindus! you do not lose your racial soul,-do not betray yourselves.

The spirit of renaissance of the Hindu race, the ‘Avatar’ of Hindu-Sanghathan has already descended, down to liberate Hindudom! Rise up to the occasion. Hold fast to its message:— ‘Militarise Hindudom! and Hinduise all politics !-and you are. sure to add a new triumph before long to the sum total of our racial victories to which this day of Vijaya Dashami is consecrated by our Hindu Nation!!

HINDU SANGHATANISTS AND COALITION MINISTRIES

I AM GLAD to note that the statement which I issued regard-inp the formation of coalition ministries had the desired effect in more than one direction. I was never an enthusiastic advocate of coalition ministries under the present circumstance. Even now I am not quite sure that the Government likes to part with the centralised power in every province, as it suits their convenience best in these war-times. But as the ball was set rolling all of a sudden throughout India and in several provinces some leading group or the other began to agitate for provincial ministries, the Hindu sanghatanists also could no longer sit with folded hands. To safeguard Hindu interest they wanted to know what definite policy they should adopt as regards the formation of such ministries. Urgent advice was sought at times even telegraphically by several leading Hindu sanghatanists and even by leaders of other parties who wanted to know my attitude towards the question. To all these, my statement has definitely provided a clear-cut policy which I should like to adopt to serve the national interest as best as we could, under the present constitutional limitations. It has consequently been an eye-opener to many. It cleared up much confused thinking by dispelling the mist of false hopes and false fears.

More national than the Congressite pseudo-nationalism

The first beneficial purpose it has served is to prove to demonstration that consistently with my formula of Hindu-Muslim unity which lays down as the very first condition. "If

you come with you ...." I was quite prepared to welcome- any honest proposal of cooperation or coalition and to work even in practical politics hand in hand with all Indians, Hindus and non-Hindus together provided the Hindus are not deprived of their due share in politics to bribe the Moslems to be patri- otic. Coalition-mini stries if actuated by such a patriotic motive and conducted to give each citizen his due are quite likely to train people to get themselves readily consolidated into an integral common state. This willingness on my part to counsel Hindu sanghatanist public to work out such coali- tions even with our non-Hindu countrymen, proved to demons- tration that the Hindu sanghatanist policy, as I represent it, is even more national than the policy of the socalled. Indian National Congress itself.

Non-Congressite coalition ministries perfectly justifiable and legitimate

Secondly, in justifying efforts to form coalition-ministries- under the present conditions, my statement naturally ran counter and put out of court the boorish superstition which the congressites want the country to believe that being a party in majority in the legislature they alone possess a monopoly to make and unmake ministries. If they refuse to form the ministry they claim that no other elected members or minor parties had a moral or even legitimate right to form a coalition ministry or to work out the constitution. With them the other representatives of the public, elected on non-Congressite tickets, are mere dummies, simply nothings. But the fact is that the non-congressite members being also elected by the public like the congressite ones, have every right to continue-the legislature and form ministries in the name of the public, inspite of the total

absence of the congressite members in the legislature. Just as the congress ministries, though parly ones, could conduct their Government on behalf of and in the name of the whole province or the country, even so coalition ministries formed by the minority groups have every moral right to do so. If a group deliberately absents itself from any elected body the remaining representatives, if they can form a quorum in case it is required, do always and of a right constitute the institution for the time being and function as its representatives and on its behalf. It is true that the governors assumed all powers as soon as the congress ministries resigned and locked up the legislatures. But it was because the government itself felt it extremely convenient during war- period to concentrate all powers in the governor's band. It wanted an excuse and the congress unwittingly provided it. But that did not and could not deprive other parties in the legislature of the right to try if they could to form a ministry and demand that the suspended constitution be set working again. It may be that these efforts succeed in some provinces and if they succeed those coalitions will be as justifiable, parliamentary and legitimate as any other ministry can be.

Nay, the Congress circles have already got perturbed at the thought that perhaps these ministries which they look upon to be their own monopolised reserves might fall into non-congressite hands and it is precisely for this very reason that it is being publicly discussed by the congressite members whether they should not end the boycott of ministries and legislatures even at the cost, most humiliating to themselves, of rescending the 'Quit India' resolution of August last. Just as it was non-congressite interim ministries which compelled the congressites to enter the "Haram" legislatures with a lovely submission 'Ram Ram'!

No league-ministry anywhere at present

My statement had emphasised another point that the simple fact that Leaguers are in majority in a ministry does not make that ministry a League one, so long as it is constituted of some ministers who are non-Leaguers and function on. it in their own right. In Sind it is a League-Hindu Sabha ministry, in Bengal it is League-Hindu ministry, and in N.W.F. Province it is League-Sikh ministry.

No Pakistan! No inconsistency!

It is clearly laid down in my statement that even in a Hindu-minority province if the Muslim ministers, being necessarily in majority, try to pass any resolution supporting Pakistan or the provincial self-determination to secede, then in that case the Hindu ministers must have the right to be free from the collective responsibility and-must oppose and vote publicly in the House against such, resolution. The Hindu ministers in Sind are to be congratulated on the courageous stand they took in actually doing so. Moreover the question as to whether Hindu interest would be safeguarded or furthered by joining a coalition ministry was left, within the scope of the fundamental conditions laid down in the statement, to the discretion of the Provincial Hindu Sabhas. This point has escaped the attention even of some well-meaning critics. Circumstances under which Hindus are placed differ, especially in the Hindu-minority provinces. Consequently, Hindu interest in different provinces requires that different tactics be adopted. In Bengal for example the provincial Hindu Sabha feels strong enough to pull down the League-led ministry and in the N. W. F. Province the Hindu Sabhaite leaders feel it more advantageous to join hands with the congressites and run the elections together. If the congressites carry out their pledge of defending legitimate Hindu interest there, it is perfectly justifiable and lies within the scope

of the statement. In Sind the Hindu Maha Sabha is actually supporting a League-Hindu Mahasabha ministry as Hindu interest in Sind could better be served in that way. The criticism therefore which grumbles that the policy of the Mahasabha is very confused, inconsistent and even contra-dictory from province to province, must be suffering front blurred vision. All these seeming inconsistencies could be realised as perfectly co-ordinated and consistent when they are \iewed from the correct perspective of legitimate Hindu interest. So far as the Hindu majority provinces are con-cered the policy laid down in the statement almost drastically shuts out any possibility of the question of Pakisthan being even raised. The coalition in these provinces was advised to be formed on the very condition that the question of Pakistan should be left out of the ministerial scope.

The crocodile, sheds tears!

The congressites knew full well that although in several provinces members elected on Hindu Sabha ticket were a few or none, yet amongst those who were elected on the non-congressite ticket or even on congressite ticket, several have since joined the Hindu Mahasabha or grown Hindu-minded. Consequently, the congressites were irritated to find that their monopoly to form or break up ministries was challenged by the efforts to form Hindu sanghatanist-coali-tion ministries. The Congressite papers consequently raised a howl throughout the country against my statement. That was natural enough. But, what was the charge, you think, they levelled against me as the leading one in this criticism? In the heat of their irritation they forgot that the more they condemned me as a 'Pro-Pakistani', they condemned themselves and their leaders and the congress a hundred times more damagingly! Inspite of my drastic instructions to Hindu sanghatanists in rny statement not to support in any form or shape the proposal of Pakistan even in the Hindu-minority provinces as shown above, the Congressite press accused me of being 'Pro-Pakistani' and of having 'betrayed Hindu in terest,' or of 'abjectly surrendering to the Leaguers.' It really delighted me. The desired effect of my statement was realised more fully than could be expected. For the con- gressite press to call me Pro-Pakistani and to care for and guard the Hindu interest more watchfully than myself and my comrades, is really a triumph for our 'whirlwind pro paganda' during the last few years to popularise the new Hindu-sanghatanist ideology! Was it not this very con- gressite press which supported or acquiesced into the con- gressite neutrality in the Central legislature which enabled Jinnah to get the Communal Award sanctioned and sealed in the Nation's name? Or when the congress recognised the right of provinces to secede? Or when it resolved to hand over the residuary powers to the provinces? Or when Gandhiji wrote 'in all sincerity to Mr. Jinnah that he would band over cent per cent the very Central Government, lock, stock and barrel, to the Moslem League? Or when he abjectly wrote to the Viceroy himself re-emphasising the above proposal to sell the birthright of Hindudom to the Moslems even without asking a mess of pottage in return? Having swallowed this camel the congressites are now pre tending to strain at a fancy gnat!

If their comment is sincere I rejoice at the fact that I have at least compelled the congressite Hindus to learn that the worst charge to be levelled against a Hindu is, to be a 'Pro-Pakistani' and 'one who betrays Hindu interests to placate the Leaguers or the Moslems in general'. As I have been predicting often, the time has come when the congressites are compelled to preach the principles of san-ghatanist idealogy with a 'Janoi', the sacred Hindu thread, on their coats'. The only pity is whether these gentlemen would have any face to

welcome their leaders when they rush to the League head-quarters after their release to sign the vivisection-of-India-Pact and sacrifice Hindu Interests with a vengeance on the altar of the Congress fetish of pseudo-nationalism!

Whatever he the case with them, I once more exhort my Hindu sanghatanist comrades to capture as many places of vantage as possible in the political machinery of the land whether in the legislatures or in the ministries or in the executive council within the scope of the fundamental principles laid down in my statement. The more the Hindu Mahasabha and the Hindu sanghatanist party succeed in doing this and (he more effectively they secure entry into the army, navy, air force, ordnance factories and such other military branches, the more shall Hindudom get itself established as an indispensable and powerful constituent of the political power and can dominate the constitution-making conferences and ultimately the constitution itself of an integral and independent Hindusthan.

The following message to Hindudom of Veer Savarkarji on the occasion of the second millenium celebrations of King Vikramaditya the Great

Vikramaditya the Great was a celebrated patron of poetry, philosophy, law and literature. We Hindus admire him for that.

Vikramaditya was a great king who ruled very justly and wisely. Peace, plenty and prosperity of our people marked his reign. We Hindus hold him in esteem for that.

But there had been hundreds of Hindu Kings who were great patrons of learning and literature; hundreds of Hindu Kings who bestowed the blessings of Peace and Plenty throughout their kingdoms. But we don’t keep fresh their memory for centuries on centuries nor the eras they founded lasted longer than their names.

But to-day we are here to celebrate Vikramaditya’s two-thousandth anniversary! Whole Hindudom feels enthused, inspired, animated at the mention of the name of “Vikram”! Why?

The reason of it is that it is not Vikramaditya the poet and patron of literature, it is not Vikramaditya the King but it is “Vikramaditya, “the Shaka-ri” the “Huna-ri”, the Great Hindu warrior King who defeated, demolished and drove the Shakas and Huns—-the alien non-Hindu invaders and liberated our Bharat-varsha.—that is why we Hindus have kept remembering day-today for the last twenty centuries!

All honour to Vikramaditya the ‘Shakari’ the mighty conqueror of the Shakas and the Founder of an independent, powerful and progressive Hindu Empire!

Let the consciousness that we Hindus inherit the blood and the spirit of Vikramaditya, the Great, the Deliverer of our Hindudom, re-animate our hopes and our daring and inspire us to achieve deeds as great as and even greater than his in future! !

WHY VIKRAMADITYA IS HONOURED
CONDOLENCE MESSAGE TO SIR GOKLUCHAND NARANG

29-4-44

Veer Savarkarji had sent the following condolence message to Sir Gakulchand Narang on the death of the latter's youngest son Major Prananath.

"I can not refrain from expressing my heart-felt condolences on the sudden death of your youngest son Major Prananath while serving in the active forces, even though I know that words of condolences sound more like a nuisance than consolation when the grief is too deep for words! !

Your brave son died a patriot's and a warrior's death as truly as any English, German or Russian youth does in this war because we Loo aim ultimately, when we go to fight in this war, to animate Hindudom with the military spirit and martial capacity so that it may be rendered capable to defend and achieve its own freedom.

JINNAH BOWS DOWN TO HINDU-SIKH FRONT

8-5-1944

"The press report before me shows that Mr. Jinnah said at Sialkot, 'When the Punjab Hindu leaders SOUGHT advice regarding the formation of the ministry there, Mr. Savarkar and Dr. Moonje left the matter to the discretion of the Provincial leaders in as much as a policy had already been laid down by the Mahasabha that when it was in-evilable the Hindus should join the League in forming coali-iions. All that the League has therefore now to do is to make it inevitable for the Hindus to join us.

Mr. Jinnah seems to have depended on the meagre and misleading report in the press regarding my instruc-tions to my colleagues in Punjab or he might have deliberately made that statement as a provocative which might persuade me to publish my letters in full as a rejoinder. But he should have known by this lime that I am the last man who will lay all his cards on the table prematurely under such designed provocatives. His reference to the policy laid down by the Hindu Mabasabha' in this connection was also inaccurate. In interpreting it further on his wish was father to the thought. The policy of the Hindu Mahasabha would never think of bowing down to the inevitable in such matters for the simple reason that the Mahasabha discounts altogether the possibility that the League or the Moslems can over make it 'inevitable' to 'the Hindus to bow down to their dictates.

Leaving this special case in Punjab aside it is some-thing that Mr. Jinnah should now-a-days refer to the Hindu Sabha-League or the Hindu-Moslem coalitions rather than the Congress-League coalitions. I emphasise again the fact that then is no purely League-Minis try in any part of India. That could only be possible if all ministers in a ministry would have signed the League creed. In Sind

therefore there is the League-Hindu Sabha ministry, in the. N. W. F. province there is League-Sikh coalition ministry for Sardar Ajit Singji has not signed the League creed as a condition before he entered the Ministry but is there on his own creed to safeguard the interest of the Hindu-Sikh minority. The same case applies to other ministries functioning in India. In Orissa particularly the ministry has nothing to do with the League. Mr. Jinnah figures nowhere in the map there. If Mr. Jinnah has realised or is likely to realise the fact that the question of Hindu-Moslem unity is a concern, almost exclusively, of the representative bodies of the Hindus and Moslem, he will give up altogether the talk of the Congress-League coalitions, as entirely fruitless in future.

The League up to this time had its face turned towards the Congress for the simple reason that the Moslems knew very well that the Congress was terribly nervous of being dubbed as a Hindu body or as an anti-Moslem organisation. So the Moslems persistently continued inspite of their knowing that the case was otherwise to accuse the Congress as a Hindu body and anti-Moslem in its designs. The more they did so the more nervous the Congress grew and surrendered Hindu rights almost blatantly proclaiming that such actions on its part might get itself acquitted in the eyes of the Moslems of the two damaging charges referred to above. The Congress could continue in the past these anti-national and cowardly activities because there was no organised resistance on the part of the Hindus who on the contrary glorified that institution as a truly national one, by voting for the Congressites in elections.

But now a new power has arisen to advocate the Hindu cause and challenge the right of the Congress to represent Hindudom as a whole. The Hindu Mahasahha in particular and the Hindu Sanghatanist world in general have gathered strength enough to repudiate the right of the Congress to-represent Hindudom as such. Inspite of the elections they are in a position to disarm the Congressites from delivering goods which do not belong to them. The Congress on its own confession is not a representative Hindu body and whatever compromise the League enters into with the Congress-can no longer bind Hindudom as a whole. A Congress-League pact is no longer tantamount to a Hindu-Moslem pact. Consequently, the League should and must approach the Hindu Mahasabha with a sensible proposal to realise a heart-to-heart Hindu-Moslem unity or at any rate workable Mahasahha-League coalitions.

Anyhow in the recent case in Punjab at any rate the-consolidated Sikh-Hindu front has made Mr. Jinnah ‘bow down to the inevitable”. If the Hindu-Sikh brotherhood continues consolidated against all common dangers it will he enabled to ward off even the aggressive designs to vivisect our Motherland and to free her!

THE HINDU SANGHATANISTS SHOULD NOT CONTRIBUTE A SINGLE PIE TO THE CONGRESSITE KASTURBA FUND

14-5-1944

The demise of the late Shrimati Kasturba was universally mourned by the Hindu Sanghatanists all over India, along with the Congressites especially and mainly owing to her death while she was sharing political imprisonment with her revered husband. This national honour done to-her memory did in fact pay the debt of gratitude we owed to her.But there must always be a sense of proportion. The proposal advertised by the Congressites to raise a national fund of a crore of rupees and to hand it over to Gandhiji to be spent in Kasturba's memory, in any way he likes, is entirely out of proportion especially in these days of famine, pestilence, war-shocks and other calamities which demand funds of crores of rupees to save our people victimised to them. If we are to raise such an enormous fund to commemorate the services which Kasturba rendered to our country, what ought we to do for the thousand and one young girls who lost their martyred husbands either on the gallows and pined away their miserable widowed life or for those unfortunate young wives who had to face a life long separation from their husbands for ten to twenty years from their husbands who were transported for life and whom many of them could not even interview even once before they fell victims to poverty, consumption and early death. Syt. S. L. Karandikar, the President of the Maharashtra Prov. Hindu Sabha has published a list of some such patriotic young ladies whose sacrifice was no less undergone in the country's cause than their husbands who either died on gallows or rotted in prisons from ten to 'twentyfive years. These young girls have silently and unknown, truly died a martyr's death, nay, some young girls have actually borne life-long imprisonment themselves and even faced death. Can it be doubled that the suffering of Shrimati Kasturba was insignificant relatively to this? Has the Congress ever cared to keep even the list of the addresses of these women sufferers? If a fund is to be started at all to honour patriotic Indian women sufferers let it be for all whom we can yet remember and let a committee of all parties equally represented be appointed to find their present addresses or of their relatives and let the fund be distributed amongst them or spent to commemorate their names by the committee wherein there is no party bias. But as it is their martyred husbands, sons, or brothers have actually been condemned vociferously by the Congress and by Gandhi ji in particular, as murderers, anarchists, as a curse, as a blot on the 'Indian' culture and the Ahimsa Charkha politics. And these brave women sufferers were consequently not thought worthy of even grateful recognition. Has the Congress said a single word in commemoration of the heroic Madam Cama who championed the cause of Indian independence publicly, when the Congress could not dare even to claim Home Rule and Gandhiji was dancing to the tune of the British Imperial Anthem and prided himself on his hearty loyalty to the chains that bound Mother India! !

But it is clear that the Kasturba fund is not meant for any such purpose. The proposal is definite in one point at any rate that it is to be handed over to Gandhiji. Consequently, it amounts to nothing but a new Congressite fund to fill up the empty pockets which once overflowed when the Tilak Fund poured in. The Congressites are welcome to contribute to this fund or any other fund which they like, But they should not dupe the people by putting on a false label and call it a national fund and spend it entirely in propagating the congress work which especially the Hindu Sanghatanists feel highly detrimental to Hindu interest and therefore inevitably to the truly national, interests as well. This particular Congress fund falsely labelled as Kasturba fund is bound to be spent directly and indirectly in propagating and popularising the 'regional' vivisection of India, perhaps especially among the women just as a large part of it will flow under-channel into the Moslem pockets as well as it is ostensibly reserved for the uplift of the Indian women. Under Gandhijis leadership the ahimsa, charkha, Hindu-Moslem unity and vote for the Congress can not but be the chief planks on which he wants women also to work orgonisedly. We can have positive proof of them in the ashrams conducted upto this time on those lines. Just as half of the Tilak-Swaraj fund to which the Tilakites. beguiled under the false label, contributed largely was spent in vilifying and exterminating the Tilakite principles and parties and nearly half of the sum went to-enrich the Moslem purse to drive the propaganda for "Khilafat" which as predicted by the Hindu sanghatanists proved a veritable 'Afat' for the Hindus, even so this fund labelled by the innocuous name as the Kasturba National fund will make the Tilakite and Hindu Sanghatanist millions all over India to curse the day they contributed to it.

The usual trick of the Congressites will be practised to mask their real intention in this case too, as in the case of the Tilak fund. They will have a sprinkling of a few leaders of the Hindu sanghatanist and other parties or the collection committee only just to give it a national touch to misguide the commoners but always see to it that the majority is of the Congressites. After the collection the whole thing will be presented to Gandhiji unconditionally or with a specious request which can at any time be explained away.

The last but not the least reason why the Hindu San-ghatanists in particular should not contribute to this fund is that the Hindu Sanghatanists propaganda and work is in itself so vast and so urgent that every pie you can spare is urgently wanted to help them. The Congressites as a party have never and will never contribute a pie to any Hindu Sanghatanist movemets', as to them it is communal, sinful, anti-national, even though it is in fact perfectly national, non-communal and meritorious even though they would contribute huge sums to the Moslems as soon as they are demanded. To cite one case, the Hindu Maha-sabha has not a sufficient number of dailies in the different capital cities only for want of adequate funds. We have no special Hindu Sanghatanist centre in England or America or any other country simply for want of funds. We are carrying on our work even there but with very meagre means.

Consequently, I exhort Hindu Sanghatanists all over India not to contribute a pie to this congressite fund. To contribute to it is tantamount to strengthening and thus enabling the very party amongst the Hindus which is pledged to break up the Hindu solidarity and to surrender Hindu rights, in the

name of the Hindus themselves. Let the Con-gressites contribute to it as much as they !ike. In fact, a dozen of them can sit together and can make up the whole amount. But let the Hindu Sanghatanists follow the advice of our revered Tilakite and Hindu Sanghatanist leader of all India fame Syt. N. C. Kelkar and contribute whatever they can to help Sanghatanist activities especially those, well-conducted Hindu Anatha-Ashrams- and Shuddhi centres like the Shradhanand-Anath-Ashram, Bombay; the Hindu Mission. Calcutta, which are doing excellent work throughout India.

I want to make it clear that I am issuing this statement in my personal capacity alone.

14-5-1944.. Sd./- V. D. SAVARKAR

1-6-44

In reply to several well-meant inquiries from some prominent Congress leaders as well as to silence much malignant criticism passed by some Congressite critics all over India, I have been obliged in spite of my desire not to do so, to issue a second statement advising Hindu San-ghatanists all the more emphatically not to contribute a single pie to this Congressite Kasturba fund and to contribute every pie they can to the Hindu Sanghatanist institutions.. I have seen in the press that Syt. Thakkar Bappaji gave a public explanation to the effect that the Fund would not he utilised for any political purpose but would be spent in starting centres of education and general well-being of women and children, without distinction of race of religion. But this explanation is no news to me. Those who have read my statement as it is published in full in the Maharatha of Poona, will see that I have already given a fair consideration to this explanation also.

Even though the fund is spent entirely for the benefit of all India women and children a considerable part of it, even for the demostrative purpose of showing how Hindu and Muslim women and children are equally nursed under the Congressite wings, must flow into the Moslem pockets, just as it happened in the 'Famine relief days in Bengal. There the Moslems contributed mainly to those funds which were reserved for Moslem proselytisation, notably by the Khaksars, Jinnah and Leaguers and the Hindus in their thousands just to show that they were humanitarian, protected and fed thousands of Moslems at Hindu cost. When I issued a statement exposing that danger I was virulently attacked by the Congressite papers but facts could not be challenged and the League-dominated Government itself had to pull up Khaksars. The exclusively Hindu Relief Committees had to be on the alert and vindicated my contention.

My second objection against the Kasturba Fund is still more fundamental. The fund is bound to he spent under the dictation of Gandhiji whatever number of committees might be appointed, under the false label of a national fund. Gandhiji's ideas and methods are well-known and could he judged inspite of many a patriot-like biblical phrase used in his appeals by the fruit yielded by his several Ashrams and Sanghas. The branches whether of the Harijan Sangh, Khadi Bhandar or Gram-Seva Sangh all tended ultimately into pseudonationalistic Congressite centres which proved chief agencies to capture votes in Congressite elections. These women and children centres cannot but be trained into pseudonationalistic and Un-Hindu mentality. "The Charakah chala chalake, Ham to Swaraj Lenge" the principle of absolute non-violence which is but

absolutely sinful as it spells if carried in all its 1 logical bearings the very destruction of the human race, the Hindi-Yane-Hindusthani-Yane Urdu', the anti-Hindu pseudo-nationalistic mentality which automatically grows in Mich Congressite institutions will inevitably be chief planks under Gandhiji's guidance. The centres led by many paid women workers and spread down to villages can not fail to playthe same part as the centres of khadi bhandar- etc. referred to above to give a fillip to the Congress electoral campaign to capture women's votes.

Is it not better to avoid all these complications by adopting a simple plan that the Congressites alone who believe in the utility of the fund may contribute to it by lacs and even crores and spend it as they like and the Hindu Sanghatanists who have grown wiser after being made dupes to such Congressite pseudonationalistic labels, should not contribute a pie. to this Congressite Kasturba fund by mis-taking it for a 'national fund.

Let every Hindu Sanghatanist see to it that every pie he can spare for charity is contributed to strengthen the Hindu Cause, to help the Shuddhi Sabhas, Hindu Rescue Homes and such other institutions spread all over Hindusthan under auspices of Hindu Sabhas, Arya Samajas or other Hindu Sanghatanist institutions which are doing excellent work for the relief, rescue, nursing and education of exclusively Hindu women and children. Such Hindu Sanghatanist institutions which on that very account are extremely hard-pressed for funds must have first claim on Hindu Charity.

FIGHT FOR HINDI LANGUAGE AND DEVNAGARI SCRIPT

6-6-44

It is now nearly twenty days that Veer Ramachandra Sharma the well-known Hindu Sanghatanist worker has been fasting at Delhi in protest against the anti-Hindu misrule of Sir Mirza Ismail, the chief minister, Jaipur. This is no time to consider the utility or effectiveness of undertaking such fasts to effect a change of heart, in those antagonistic persons or parties who are out deliberately to wipe you out altogether. We must face the fact as it is forgetting every-thing else that Veer Sharmaji has been undergoing minute by minute excrutiating pain and sacrificing his body atom by atom for the Hindu Cause and that there is absolutely no medical treatment or attention of expert doctors nor glucose injection nor even the sweet lime-juice doses to relieve the rigidity of his vow. His demands are absolutely just, the most outstanding and one of Pan-Hindu importance being that which asks that Nagari-Hindi should be made the State language of Jaipur state and that the new order issued by Sir Mirza compels all Government servants to learn Urdu and its script should be cancelled.

We should remember in this connection that Moslems are continuing an organized campaign against the Nagari Hindi and trying to thrust on Hindus wherever they can, Urdu and its script with a directly political motive behind it to strengthen the Pan-Islamic hold on India. In Hyderabad State, in Bhopal State, in Junnagad, in Sind, in the Frontier province, in Kashmir, in Punjab, in Ramgarh the Moslems have already succeeded through political coercion to make it compulsory for the Hindus directly or indirectly, to learn Urdu and its script and to suppress the Nagari-Hindi or the provincial Hindu languages. Even in those provinces where Urdu is not known even to

the Moslems themselves efforts to drive the thin end of the wedge are as virulent as ever and even in small villages where a handful of Moslem houses stand demands are made for separate Urdu schools conducted out of the general public revenue. Witness for example the case of Bengal or Konkan! In the Nizam state as is wellknown the Hindus, above 90% population of Nagari or their Hindu provincial tongues, for the single reason that Ruler there happens to be a Moslem. But in Jaipur where 93% are Hindus and even the Ruler happens to be a Hindu, a Moslem Minister dares to render it compulsory for all Government and its script. It is good of him he did not make it compulsory even for the Maha rajah and his descendents to know how to read and write Urdu to be eligible to inherit the 'Gadi". Under these circumstances all those Hindus who recognise the Nagari-Hindi their national or mother-tongue must declare a war on Urdu on a Pan-Hindu scalp throughout India, We can surely checkmate this danger which has not only a linguistic hut also a political aspect, detrimental to the Hindu Cause.

Let us open our first campaign in Jaipur itself, and demand nequivocally and uncompromisingly that apart from the other local grievances this national grievance must be removed forthwith. Nagari-Hindi must be made the state language in the Jaipur slate and the atrocious order that all Government servants must know Urdu and its script must be annulled at once.

In this campaign I especially call upon those. Hindus who claim and revere Nagari-Hindi as their mother-tongue and are the inheritors of the Tulsi Ramayan to understand that it is a double humiliation that not only their national tongue but even their mother-tongue is being trampled under foot Let all Hindi-Sahitya parishads, Nagari-Pracharani sabhas, the Hindi-Mandals, the Hindi-Granthalayas and Hindi-linguistic institutions spread throughout the U.P. and the Mahakosal provinces and the central stales etc. come out to fight this issue and even to lead this Nagari-Hindi agitation. They must take up this fight even for convenience on the principle of 'division of labour'. The Hindu Malia-sabha has to watch, guide and join hands on all sides and in every province wherever any anti-Hindu issues are raised, —from the Pakistan movement down to the village riots. Consequently, in spite of its will, it would not be able to concentrate all its forces on this particular linguistic issue. It would strengthen our resistance in this Nagari-Hindi campaign if all those Hindus who revere Nagari as their mother toungue join hands with the Hindu Mahasabha and throw themselves heart and soul in this fight.

To begin with, the programme of the campaign which we must undertake without losing a day should be thus:-Firstly let us declare- 'anti-Urdu Week' from the 15th June to 22nd June 1944. During this week all Nagari-Hindi linguistic institutions, all branches of the Hindu Mahasabha-Arya-Samajists and Sanatan Dharma Mandals, and all other Hindu Sanghatanist Sanghas. Missions etc. should pass resolutions demanding that Nagari-Hindi must be declared the State language of Jaipur and that the preposterous order requiring all Government servants to learn Urdu with its script be cancelled. These resolutions should he forwarded directly by these institutions and public meetings or in-. formal gatherings to the Maharajah of Jaipur, the political agent and Sir Mirza, the Diwan. If all these Hindu bodies work energetically, there will be a veritable shower of thousands of telegrams and letters which cannot but convince or at least effectively demonstrate to the authorities in Jaipur and the public outside of the intensity of our movement. Secondly, all Hindi newspapers in particular and the Sanghatanist newspapers in general should devote themselves day -in and day-

out with articles, notes, cartoons, to-back up, and propagate this cause and light up a sacrificial fire in ever; Hindu heart to fight out this campaign to its bitter end.

When once this 'week has done this much work effec-tively we should send as many deputations as possible on behalf of all those institutions referred to above, which should go to Jaipur and try to interview the Maharajah and other responsible officers, and to mobilise the Hindu public throughout Rajaputana to take every legitimate step which should be decided upon to press on this campaign, under circumstances as they develop.

I hope the Government of Jaipur will realise soon the intensity of this movement and the wounded sentiment of the Hindus, I hope the Government of Jaipur and Sir Mirza Ismail himself whose amicable personal nature and administrative ability, I never doubted, will retrace their steps and grant these Pan-Hindu demands even from the point of an administrative exigency remembering that a stitch in time-saves nine. But the Hindu Sanghatanists should do well to prepare themselves not to depend any longer on the hollow expectations and even certainty of an amicable early settlement and be ready to face any resistance in this struggle we are undertaking to check the encroachment of the Urdu language and script anywhere and everywhere throughout India as it has obviously assumed a political importance and is meant to be a plank of the Pakistani mentality and movement

S/d. V. D. SAVARKAR.
President,
All India Hindu Mahasabha

0-6-1944.

REMOVE THE BAN OR PANDHARPUR PILGRIMAGE

15-6-'44,

I am sure that the Government was not well-advised in. prohibiting the pilgrimage of Pandharpur. I can see no insurmountable reason which even during the war-time would make it absolutely necessary to prevent this ancient pilgrimage. Perhaps His Excellency the Governor is not fully aware of the fact that Pandharpur forms the very heart not only religiously but even historically, of all the Marathi-speaking world. It has been sanctified by the foremost saints and kings as well as millions of peasantry, who have been visiting the sacred city and rendering it in turn by these their visits doubly sacred! What Rome is to Christianity, Phandharpur is to Maharashtrian Hindus. Once a Mohammedan commander under the order of the Moslem Knag at Bijapur. broke the deity in his iconoclastic wrath and the result was, the whole Mahratha People rose against him. The general was defeated in a great fight and his head was cut off by the avenging forces of the Mahrathas. Who continued the campaign till they entered and occupied Bijapur itself. The devotion of the Mahratha millions is so deep-rooted that down to this day on their own initiative facing in cases untold hardships to their poor households, they go on fool and fasting from their villages treading hundreds of miles from all quarters of Maharashtra.

The injustice in prohibiting this Hindu pilgrimage without any attempt at compromise looks to the Hindus doubly humiliating when the Government allows the Moslem pilgrimage to Arabia, providing ships for them, at a very serious danger of letting out news and information from India, which may be in cases damaging to the military interests and of letting in reports from foreign countries which true or false can not but run counter to the precautions which the military authorities have taken in other directions to stop undesirable news from entering in.

I have already written a letter to His Excellency the Governor of Bombay requesting him to raise this most unnecessary ban, explaining how this pilgrimage can in no way prove harmful to military interest and so far as the food question is concerned, how easily a sensible compromise can be arrived at, to allow this ancient pilgrimage without any serious upsetting of the rationing system or creating of food scarcity or without interrupting any field work in pursuance of the laudable "Grow more food" campaign. I hope this letter may persuade the Government to arrive at an amicable solution of the problem. While I urn waiting for a reply from His Excellency I cannot but point out that the news of prohibiting the pilgrimage-party which was proceeding in accordance with the ancient custom to Pandharpur on fixed dates under the leadership of so devoted and trustworthy a gentleman as Syt. Vishwasrao Daware, is very disturbing. It cannot but deeply wound the sentiments of millions of Mahratha Hindus. The sooner the Government reconsiders the question and allows the pilgrimage under some sensible conditions if they like, the better for us all. I can assure the Government that if this purely religious right of the Hindus is upheld and the ban is removed in view of the most justifiable protest of the Hindu public, it will add more to the prestige of the Government than otherwise.

CONGRATULATIONS TO SIR R. P. PARANJAPE

20-6-44

The following telegram has been sent by Veer Savarkarji, President Hindu Mahasabha to Dr. R. P. Paranjape:
"HEARTY FELICITATIONS AND APPRECIATION YOUR APPOINTMENT AS FIRST INDIAN HIGH COMMISSIONER FOR AUSTRALIA. CONFIDENT INDIAN INTERESTS ARE IN SAFE CUSTODY IN YOUR HANDS. THE GOVERNMENT HAS SELECTED RIGHT MAY FOR THE RIGHT PLACE.

FROM 'QUIT INDIA' TO 'SPLIT INDIA.'

14-7-44

Many prominent leaders have said that they were simply astonished by the recent publication of Jinnah-Rajaji correspondence, which disclosed the fact that Rajaji with the explicit and often repeated consent of Gandhiji himself expressed readiness to accept the principle of provincial self-determination to secede from the central Indian Government, and had actually made an offer of the north-western and eastern parts of Hindusthan to Jinnah if but he agreed to cooperate with the Congress in conducting the national Government which was still in the land of dreams. But they had no need to be astonished at this as news. It only reveals their woeful lack of political foresight and a pathetic or rather pathological belief in the passing Congressite slogans as "Quit India" set up by Gandhiji which made them blind to the prophetic writings on the walls. Did they not know that the Congress rejected the Cripps scheme only on the ground that the Government was not willing to hand over the control over the defence and military affairs but while straining at this gnat had thus swallowed the camel of the Pakistan principle. Have they forgotten that Congress had deliberately made it clear in its resolution passed at Delhi just after the Cripps negotiations broke down, emphasising the point that they would not oppose the demand on the part of the Moslems regarding secession and setting up their own states on our borders — separate and sovereign. Or have they forgotten how inspite of the resolution on integrity of India geographical and political being passed by the All India Congress Committee at Allahabad, Moulana Azad gave a ruling that the Delhi resolution of granting Moslem demand for Pakistan, was not affected by this integrity resolution. To cap it all even when the "Quit India resolution was passed it was actually declared that the residuary powers would be vested in the provincial Governments. instead of the central, in addition to the concession the Congress had already made to the Pakistanees of the principle of Provincial self-determination to secede. Did not Gandhiji even after he was declared to be the dictator of the Congress by which he fancied himself to be authorised to act as the dictator of India, write a letter full of bombastic silliness to his "Quaide-Azam" to the following effect? :— "In all sincerity let me explain it again that if the Moslem League cooperated with the Congress for immediate independence, subject of course to the provision that independent India will permit the operations of the Allied armies in order to check Axis aggression and thus to help. China and Russia, the Congress will have no objection to the British Government transferring all the powers it to-day exercises. to the Moslem League on behalf of the whole of India including the so-called Indian India. The Congress will not only not obstruct any Government which the Moslem League may form on behalf of the people, but will even join the Government." This is meant "in all seriousness and sincerity". Even after he was imprisoned did not Gandhiji write to the Viceroy expressing gratitude to see that 'he was not fallen from His Excellency's grace", to the effect that Mr. Jinnah should be entrusted with cent percent Governmental power and should be left free to govern as he chose at his own sweet will?

In view of all these facts, every responsible politician who was or ought to have been politically awake, must have seen that Gandhiji and almost all leaders of the Congress had conspired to betray Hindustan in this wise ever since Mr. Jinnah made it a condition for the Congress-League pact and the notorious

‘sporting offer” of Rajaji. Not could it be said that any warning in regard to this conspiracy was not given in time against this Congressite anti-Hindu and anti-national scheming. The Hindu Mahasabha had foretold that just as the Swaraj-Khilafat movement ended in strengthening the Khilafat forces and gave birth to the Pan-Islamic movement so also this Swaraj-Pakistan movement can only result in strengthening the Pakistani forces. Had I been hypocritical enough to claim to possess any super-human ‘Inner Voice I could have very well claimed this warning now as an oracular prophecy! ! So true it has come out to the letter. So completely justified had been the policy which refrained the Hindu Mahasabha from being duped into the movement of “Quit India But Keep Your Army Here”. which has now ended in such miserable fiasco. From “Quit India” the Congress has inevitably landed on “Split India’ . Those who want to know the reasons which made me foresee this miserable end of the Congressite “Quit India” movement should do well to read my Presidential address delivered at Cawnpore, December 1942. Copies of it can be had free of charge at the Presidential office.

It is really unjust to look upon Rajaji alone as the villain of this tragedy. His fault is that he allowed himself to play as a willing tool in the hands of Gandhiji, who Jong before Rajaji’s ‘Sporting offer” of seceding a few provinces to the Moslems had once abetted even the conspiracy to instigate the Amir of Afganistan to invade India under the pressure of the Ali Brothers, as has been evidenced by no less a trustworthy and saintly authority than the late .Swami Shraddhanandaji himself. The fact is that a Moslem . Raj in India has always been looked upon by Gandhiji and a large number of the Congressite mono-maniacs as a cent per cent ‘Swa-Raj’.

Let Rajaji remember that he is a ‘Raja in name only and that the Indian provinces are not his or Gandhiji’s pri- vate property, to make a gift of them to any one they like There stands the Hindu Mahasabha and the whole Hindu Sanghatanist world in India to challenge all those self-seekers or the spineless simpletons or the treacherous pseudo-nationalists who dare to cut off an inch of this our Holy-Land and Fatherland.

Time has come therefore for you, O Hindu Sanghatanists to stand by and defend the geographical integrity and national unity of our Hindusthan. Gandhiji and his partisans want to betray Hindu birth-rights as well as the integrity of India as a nation and a, state for a mess of pottage without consulting Hindudom to the utter humiliation of our Hindu Race and Hindu Honour! ! I call upon even the Hindus, in the Congress who have not yet disowned their Hindu blood as well as those staunch nationalists in other organisations like the liberals who stand by Unity of Indian Nation as the fundamental principle of their political creed, to join hands with us in our efforts to organise an anti-Pakistani front, to denounce the principle itself which aims at” conceding the Moslem demand of provincial self-determination to secede from the central Government, to set up separate and sovereign Moslem states, depriving our Indian Nation of the strongest and most natural borders on both (ho western and eastern side.

As the first step to this anti-Pakistani campaign let there be meetings held throughout India during this month, denouncing in no uncertain language this proposal on the-part of Rajaji and Gandhiji and pledging ourselves to oppose the Pakistani demand, even if the Congressites come forward to support it. Let the resolutions be sent by post or wire to the Viceroy and broadcast in the press.

Every branch, local, district or provincial, of the Hindu Mahasabha, as well as other Hindu Sanghatanist organisations and even independent national groups and associations speak out their mind with uncompromising boldness and determination. Let no mealy-mouthed phrases be used. Let us call a spade a spade. Let us know who is with us and who is not.

As it is almost certain that no pacts or servile submissions to the Government on the part of the Congress, can bring about any constitutional change in India as regards transfer of power is concerned, so long as the War lasts. we have sufficient time to organise our Hindu Sanghatanist and National forces, to save our Holy-Land from this danger of being vivisected.

OBSERVE THE FIRST WEEK IN AUGUST 1944 AS AN "AKHAND-HINDUSTHAN AND ANTI-PAKISTAN WEEK."

16-7-1944

As was long expected and definitely foretold by me in my Presidential address at Cawnpore and several of my statements and speeches which I delivered in defending the attitude which the Hindu Mahasabha had taken up in refusing to join blindly the "Quit India But Keep Your Army Here'" movement started by Gandhiji and which has now ended as foreseen into a miserable fiasco and disgraceful surrender, the proposal conceived by Gandhiji and propagated by Rajaji to concede the right to majority Moslem provinces in particular to secede from our Indian Nation and set up separate and sovereign states in virtue of their own self determination and at their own sweet will, has at last materialised into a solid fact and they have actually submitted it to Mr. Jinnah and the Moslem League without consulting any oilier organisations in India and in particular the Hindu Mahasabha which is the largest representative body of the Hindus and possesses an all-India prestige and position.

It is the duty of every Hindu Sanghatanist, of a genuinely national citizen of India, to denounce this proposal as uncompromisingly and undauntedly a? possible. Their first step is meant to inform the Moslems and the. Government of it and to rally round tile public opinion in its favour. Our first step should therefore he to inform the Government and the Moslems of our determined condemnation of and opposition to it and to mobilise and consolidate our forces to oppose it as soon as any practical second step is taken by them. With this end in view I call every provincial Hindu Sabha to issue a circular letter to all districts and local Hindu Sabhas under its jurisdiction to observe the first week in August, 1944 as an "AKHAND-HINDUSTHAN AND ANTI-PAKISTAN WEEK" in the following manner:—

(1) Every Hindu Sabha, from the local to the Provincial one, should hold one or more open or organisational meetings and get the resolution passed on the grounds indicated above denouncing the proposal. All Hindu San-ghatanists should take up the pledge to oppose the Provincial self-determination principle aiming at the vivisection of our Motherland and defend the national integrity and units of Hindusthan from the Indus to the Seas.

(2) Each local Hindu Sabha as well as the provincial ones should try to issue statements to the above effect, in addition to the above resolution by the foremost leaders of the localities, towns and cities in condemnation of this anti-national and anti-Hindu proposal. Along with the Hindu Sanghatanists, those leaders -who belong to other genuinely national organisations such as the Liberals, the Nationalist League of Hindusthan. the Democratic Swaraj Party, Mr Arundale's Party and such others should also be per- suaded to sign these statements.

(3) The. statement issued by me as the President of the All India Hindu Mahasabha, a copy of which is enclosed herewith should be reprinted by every Provincial District and Local Hindu Sabhas, in local languages and distributed in their thousands in the local public. This statement is also published verbatim in the well-known paper, ''Mahratha" of Popna.

(4) Copies of the resolutions and statements be sent to the. Viceroy, the local newspapers, and especially to the "Mahratha ' of Poona, so that the news regarding this movement may he centralised in some one well-circulated paper.

(5) No Hindu Sabha, local or otherwise, should fail to try its best to carry out the above programme as, intensely as possible.

TELEGRAM TO MAHARAJA OF JAIPUR

22-7-44

The following telegram was sent to His Highness the Maharajah of Jaipur by Veer Savarkarji, the President Hindu Mahasabha on 21st July 44.

"I HAVE WRITTEN PROOF THAT SIR MIRZA ISMAIL ORDERED ENTRANTS TO CIVIL SERVICE MUST KNOW URDU. FOR CONVENIENCE OF SEVEN PER CENT MOSLEMS HE COMPELS NINETY THREE PER CENT HINDUS TO LEARN URDU IF THEY WANT TO ENTER CIVIL SERVICE IN JAIPUR STATE. YET HE HAD THE TEMERITY TO DENY THAT HINDU GOVERNMENT SERVANTS WERE NOT FORCED TO LEARN URDU. I REQUEST YOUR HIGHNESS TO INVESTIGATE AND CANCEL ANY SUCH ORDER." VEER SAVARKAR HOPES THAT GRIEVANCES WOULD BE REMOVED

"THF -NEWS THAT IS CIRCULATED BY ASSOCIATED PRESS NEWS AGENCY TO THE EFFECT THAT SOME IMMEDIATE CAM-PAICN OF CIVIL RESISTANCE AGAINST THE JAIPUR STATE IS BRING ORGANIZED BY THE HINDU SABHAS IS BASED OK UNAUTHORISED AND INCORRECT INFORMATION. I AM THE LAST MAN TO LAUNCH ANY HASTY MOVEMENT AGAINST A HINDU STATE. I AM STILL CONFIDENT THAT HIS HIGHNESS THE MAHARAJAH OF JAIPUR WILL REMOVE THE GRIEVANCES OF THE HINDUS AS A RESULT OF THE NEGOTIATIONS THAT ARE. BEING CARRIED ON."

APPRECIATION OF HENCAL HINDU SABHA'S DETERMINATION

The following telegram was sent by Veer Savarkarji. President Hindu Mahasabha, on the 17th July 1944, to (he General Secretary Bengal Provincial Hindu Sahha, in reply to a telegram sent by the latter on behalf of the Bengal Provincial Hindu Sabha disapproving the Gandhi-Rajaji Scheme to vivisect India:—

"YOUR WIRE. ENCOURAGED TO SEE HINDU SANGHATANISTS IN BENGAL AWAKEN TO NATIONAL DANGER INVOLVED IN ACCEPT ANCE PROVINCIAL SELF-DETERMINATION TO SECEDE. HINDU- DOM MUST OPPOSE GANDHI-RAJAJI PROPOSAL UNCOMPROMI SINGLY", UNDAUNTEDLY". OUR GENERATION SHALL NOT ALLOW THE ICONOCLASTS TO WRECK THE TEMPLE OF OUR RACIAL. BEINGOUR HOLY LAND.

DR. MUKERJI MAY" US ELECTED AS HINDU –MAHASABHA PRESIDENT

1-8-1944. .

The following telegram has been sent by Veer Savarkarji to Dharma-Veer L. B. Bhopatkar, Chairman of the Reception Committee welcoming Dr. Mookerji, on behalf of Mahasabha in his visit to Poona.

"I JOIN YOU IN WELCOMING DR. MOOKERJI. HINDUDOM INDEBTED TO HIM SO MUCH FOR HIS MONUMENTAL SERVICES AND HIS RECENT CONDEMNATION OF PROVINCIAL SELF-DETER-HIIXATION TO SECEDE FROM THF. CENTRAL GOVERNMENT AND HIS DETERMINATION TO OPPOSE INDIAN VIVISECTION. THAT I FOR ONE WISH THAT THE CROWN OF THORNS OF THE PRESIDENTSHIP OF THE HINDU MAHASABHA, THE HIGHEST HONOUR THAT HINDUDOM CAN OFFER BE BESTOWED ON HIM NEST YEAR".

STURDY OPPOSITION TO GANDHI-PLAN

Aug. 44

The following cable was sent by Veer Savarkar to Mr. Amery, Secretary of State for India, London, and cables have been sent to the American press.

"HINDU MAHASABHA THE ONLY ALL INDIA REPRESENTATIVE BODY OF THE . HINDUS CONDEMNS EMPHATICALLY GANFHIJI'S PROPOSAL TO VIVISECT INDIA ALLOWING MOSLEMS TO FORM SEPARATE INDEPENDENT STATES. GANDHIJI OR THE. CONGRESS CANNOT REPRESENT THE HINDUS, THOUSANDS OK RESOLUTIONS AND MEETINGS OF HINDU-SABHAITES CON"-TINUE TO CONDEMN THE DEMAND OF PROVINCIAL SELF-DETERMINATION- TO SECEDE FROM THE CENTRAL COVT. HINDU SABHAITES CAN NEVER TOLERATE THE BREAKING UP OF UNITY OF INDIA, THEIR FATHERLAND AND HOLY LAND." PROPOSAL TO HOLD AKHAND HINDUSTHAN LEADERS' CONFERENCE

The following letter was sent by Veer Savarkar to the leaders of various parties on 5-8-1944.

Mahashay,

I think that we must now work shoulder to shoulder against the pseudonational Congressites and denounce the Gandhi-Rajaji proposal as well as the preposterous demands which Mr. Jinnah is reported to he making to a 50% representation at the centre and the provinces as well. We must take our stand now so far as the Moslems are concerned on population proportion and tolerate no humbug. Amongst ourselves we shall accommodate with each other to the satisfaction of all.

To begin with, we must present a consolidated front. With this view I am sure it will help us immensely, if the Hindu Mahasabha, the all-Sikh parties, the Liberals Sarva-Deshik-Aryasamajists, Mr. Arundale's parly, the Democratic Swaraj Party, the Nationalist League of Hindus-than and several other parties and

personalities who have taken already a bold and open stand against the Gandhi-Rajaji proposal and in general against any movement that aims to split up the integrity of India, into different independent states, independent of the central Government, should meet together at a conference through their chosen representatives. It should he the Akhand-Hindusthan leaders' conference. And it should leave aside all other controversial questions, restrict itself to this one common question alone. The resolution should be very short, the substance of which should be to the following effect:—'We deprecate any effort aiming at breaking up the integrity and unity of. India and consequently we pledge ourselves to oppose the Gandhi-Rajaji proposal as well as the most obnoxious, undemocratic and insulting demands put forward by the Moslem League claiming fifty per cent representation in the centre as well as in the provincial legislature!

Several leaders like Dr. Moonje, MR. Arundale etc. have already expressed their readiness to partake in such conference which they themselves had been seriously thinking of proposing. Will you kindly let me know as soon as possible if you want to make any suggestion? If you kindly send a draft of the resolution too, it cannot but be helpful to me. As Gandhi-Rajaji group is striving to organise their party and capture the public vote in their favour as early as possible, we cannot afford to lose time. OUT conference must be held within a month at the latest. This is the best way to mobilise public opinion, at any rate, those who have already declared their opposition severally or personally to Gandhi-Rajaji proposal and pledged to save our Motherland and Holyland from being desecrated by splitting it into pieces and handing over our most cherished heritage,-the land of Punjab and the land of Bengal, the two mighty and natural frontiers of our Nation to our hereditary enemies. To save time and trouble you will not mind if I send copies of this letter to a few other leaders and request them to let me know their opinion also.

Hoping you will kindly reply at your earliest convenience and inform our friends who sympathise with this move.

GANDHISTS HAVE OBSERVED A DAY OF REPENTENCE

The Gandhists have observed a Day of Repentence! I have deliberately used the word 'Gandhists' instead of the word "Congressites" as the Congress camp is at sixes and sevens and influential sections there are reported to be de-nouncing Gandhiji's latest metamorphosis.

But, for what political 'errors', which in Gandhiji's vocabulary mean 'sins" committed by them have the Gan-dhists observed this Day of Repentance or Self-purification?

The Congress has really committed political errors, that is, sins, of such a magnitude that the Congressites deserve to go in sack-cloth and ashes. Taking into account even the War-period alone the notable Congressite leaders, Gandhiji, Pandit Nehru and others were guilty of the 'Sin' of declaring at the very outset of the War that the Allied Powers were out to fight for restoring democracy all over the world, for liberating the enslaved and that therefore it was the duty of the Congress to help unconditionally the Allied Cause. The second sin committed by Gandhiji was the melo-dramatic interview which he had with the Viceroy where he, on his own confess ion, wept over the fancied destruction of the Westminster Abbey and assured the Government, to quote his own words, "I am not thinking -of India's deliverance now. What is the worth of the freedom of India, if England

and France were to fall victims to brute force?” The third sin which was committed by the Congressites all put together, inspite of the warning of the Hindu Mahasabha to the contrary and rejecting the most patriotic, just, democratic and statesmanlike terms proposed by the Mahasabha’s accredited leader, when they passed the most untimely, muddled, self-contradictory and ill-fated resolution on the 8th August 1942 and launched a movement ‘ which they styled in a spirit of bravado ‘An open Revolt’ against that very British power whom in the same breath, they requested to keep the British Army in India to save her from alien invasion. Had they stopped there, one could have admired them for their highly patriotic motives though their foresight would have remained as questionable as ever-But on that very eve, Gandhiji in the name of the Congress and as its dictator wrote a letter to Mr. Jinnah ‘assuring’ him ‘in all sincerity’ that Congress wished that even a cent per cent transfer of power might be made to the Moslems by the British. The high-spirited men in their camp took the revolt in its real sense as it was understood all over the world and started the struggle as they had been instructed to do after the arrest of their accredited leaders, by all the means within their reach at the discretion of their individual or group conscience. But while the movement was going on outside, Gandhiji hardly within a month of his incarceration began to carry the most humiliating correspondence with that very Viceroy whom he wanted to “Quit India” bag and baggage! When the Viceroy condescended to reply to a letter of his, Gandhiji felt so flattered that he wrote back to the Viceroy how delighted he was to see that he had not fallen so much from the grace of His Excellency as not to receive even a reply to his letters. Then he wrote to the Viceroy expressing his desire most emphatically that Mr. Jinnah should be called upon to take charge of the whole Indian Government including the Indian India i.e. even the Indian States and to form his own Government. The Congress, he assured in that letter will not only acquiesce but support such a cent per cent Moslem Government. Mono-maniacal fit can hardly go further, nor a sin could be darker. But the blackest sin of vivisecting our Motherland and Holy land is still going to crown his political career.

But it was not to repent for these most grievous political errors that the Gandhists observed the Day of Penance and Prayers. For they still pursue the same guilty path and look upon it as the glorified mission. The naked truth must therefore be plainly told that this day of repentence was observed with the only motive of throwing the whole blame for the miserable fiasco in which the Gandhist “Quit India” slogan has ended on those very men who alone carried on the movement at the risk of their life and to victimize them to save the Gandhist group to secure Gandhiji’s freedom to enable him to regain the confidence of the powers that be, as the life-long friend of the British and to pursue his anti-national and anti-Hindu fad of bringing about the Hindu-Moslem unity even at the most revolting cost of vivisecting our Motherland and Holyland, all this in the name of nonviolence, truth and God! ! ! The prince of evil is reported to say to himself:—

With a smile and a nod:

“The best way to work my will

“Is to call it the will of God”.

DOES RAJAJI KNOW THE MEANING OF THE WORD SANGHATAN?

24-8-1944

I thank Syt. Raja Gopalachariar for the fine compliment he has paid to the Hindu Mahasabha in one of his recent statements to the effect that "he found, almost all important sections of the Indian public ready to support his Pakistan proposal except the Hindu Mahasabha which was determined to offer uncompromising opposition. He has of course noted the fact in a mourning mood! Taking into consideration Rajaji's ceaseless efforts during the last three years supported by the wealth of his crafty intelligence and the long purse of the Congressite multi-millionaires to capture the Hindu Mahasabha and to render it but a handmaid of the Gandhist group, it was natural that he should feel discomfited to find that even those in the Hindu Mahasabha camp who were not quite cured of the pseudo-nationalistic mentality and on whom he therefore relied, should have proved but broken reeds and the Hindu Mahasabha should have in the end denounced the very principle of Provincial self-determination to secede from the Integrated Indian Nation.

But this discomfiture has only made Rajaji all the more desperate. He seems to have lost all sense of proportion in as much as he has tried in his latest statement to preach a sermon even to my humble self whom I have thought he had long since given up as a lost soul, a hope leas case. Says he. "Mr. Savarkar has staled that it is the duty of every Hindu Sanghatanist to denounce my proposal- I Mr. Savarkar may thus define the duty of his Hindu Sanghatanists, but what about the duty of Indian Sanghatanists, whose aim is to be free and not only to be organised against . Muslims," All that I need point out in my self-defence is that this is a case of Rajaji versus Rajaji. He contradicts himself. For, has not Rajaji himself acknowledged publicly with commendable frankness that the spark of patriotism was lit first in his youthful days by the reading of my books like The War Of Indian Independence'? Was not the very word Independence ushered into Indian political currency for the first time by me. along with my brave comrades of the "Abhinav-Bharat Society"? Did we not for the first time in recent history proclaim absolute political independence as the political goal of India and even rise in an armed revolt, whose echoes reverberated throughout Europe and America for decades and for the first time invested the question of Indian Independence with international importance? I hope that he who candidly bears witness to this undeniable truth will also concede the fact that I must be -knowing something of what 'Independence', 'Freedom, 'Indian-Sanghatan really imply! Has Rajaji ever paused to think how it is that one on whom he looked yesterday as the foremost and fiery 'Indian Sanghatanist could he transformed into a Hindu Sanghatanist today?

I do not know whether Rajaji's acquaintance with Sanskrit is on par with that of Sir Tej Bahadur Sapru, the Knight errant who is now out to prove that the Arabianised and Persianised Urdu language and the Urdu script are better entitled to be the National language and script of Hindus-than than Sanskrit-Nishtha Hindi! But as Rajaji is after all born in an Acharya family I would not be far from truth if I presume that he must be knowing this much that the word Sanghatan means pre-eminently consolidation, integration, unification and can never mean disintegration, dislocation, vivisection or decentralisation.

Then, pray, tell us who is the real Indian Sanghatanist? I. who, along with my Hindu Sanghatanist comrades try to defend the integrity of India or Rajaji who perhaps without realising the nature of the mischief, admits the principle of provincial self-determination to secede from the integrated Indian Nation? I, the Hindu Sanghatanist, who proclaims that not an inch of our Motherland and Holy land should be and could be cut off under any pretext by iconoclastic hands! or Rajaji who by admitting the above principle opens out the way to breaking up the already consolidated and strongly centralised Indian Nation and the Indian State, into pieces? Who is the real 'Indian Sanghatanist' ? The Congressite, who lays the butcher's knife on the neck of our motherland, deprives her. of the most natural and the most invulnerable frontier line running parallel to the snow-capped Himalayas and cutting up Sind, Punjab, Bengal and Assam, itches to hand them over to our hereditory enemies the Moslems who are openly demanding them for rawing a Moslem State sepa-rate, independent, and sovereign effacing from the map the name of India altogether: or the Hindu Sanghatanist who opposes it tooth and nail?

VEER SAVARKAR FORMS ANTI-PAKISTAN FRONT

29-9-44

The adjournment of Gandhi-Jinnah talks renders the meeting of Akhand Hindusthan Leaders' Conference to be held at Delhi on the 7th and 8th of October, all the more indispensable.

It should be clearly noted that (he proposal to vivisect our country has assumed a far more dangerous aspect to-day when the Gandhi-Jinnah talks are adjourned than it had on the day when the talks began. Mr. Jinnah demands vivisection of India even more relentlessly than before. Gandhiji wants to placate that intolerable demand even more unrepen-tedly than before. The Moslems are openly claiming that they have nothing to do with the so-called Indian Nation, that they are a different Nation by themselves and that they want to cut off as many provinces of India as possible, utilise them as a territorial base to rear up an Ami-Hindu, Moslem State quite independent of any Central Indian Government. Gandhiji who claims confidently to get the Congress to support him is ready to hand over,. at any rate our four frontier provinces which form the natural and invulnerable frontier of our motherland, to the Moslems for the above treacherous objectives, for the mere asking of it!—without firing a shot! ! The tragedy of it all is that the "Indian National Congress which was ushered into existence to consolidate the Indian Nation has itself betrayed its sole mission, the very justification of its existence and falling a victim to the pseudonationalistic malady had dealt the unkindest cut of all at the "Indian National Integrity"!—The Indian National Congress itself is indulging in treacherous conspiracies to vivisect the oneness of that nation and so as to wipe out the very name of India from the map of the world.

When Gandhiji started from Wardha by "'the Pakistani Train almost in a triumphal mood he left orders behind to the country or to the Congress at any rate to keep peace, to have complete confidence in him and not to criticise the Gandhi-Rajaji Proposal while his talks with Jinnah continued to find out a way to

Hindu-Moslem Unity on the basis of handing over to them some of the holiest and cherished parts of India and acknowledging their rights to form a separate and sovereign state there. This trick in fact was so transparent that it was not likely to dupe any sensible politician. What reliance could there be on the assurance of a leader like Gandhiji, who only the other day asserted that vivisection was a sin, and is to-day supporting the Rajaji's Pakistani Proposals. Only those Congressites and the other leaders among the Hindus who had grown in truth habit of accepting any Gandhist mumbo jumbo as a gospel truth, obeyed those orders and tried their best to stand tongue-tied. Not only that but they wanted to hush hush who the Hindu Sanghatanists and other farsighted politicians who refused to he duped by that flimsy political trick and refuse to acquiesce in such a guilty silence. The whirlwind of protest raised by these indignant people, the forest of black-flags and picketings through which that triumphal Pakistani I train had to pass crest-fallen from Poona to Panchagani, Panchagani to Wardha and Wardha to Bombay, the trenchant Statements issued by some of our foremost leaders in the country condemning the treacherous proposal, those thousands of meetings and signed protests wherein millions of Indian citizens led by the Hindu Sanghatanists pledged themselves to stand by the Integrity city of their Motherland and to resist the Pakistani proposals defeated the design of the Gandhist group to lull the whole country into a false sense of security and by demonstrating the fact that there was a country-wide challenge thrown to them made it impossible for Gandhiji and others of his persuasions to claim the leadership of the whole country in general and of the Hindus in particular.

It was to this whirlwind of protest against these-sinful designs to break up the Integrity of Hindusthan, as a nation and a state and to consolidate all those leaders and citizens who had thus protested publicly against the Pakistani proposal that the Akhand Hidusthan Leaders" Conference was convened to meet at Delhi on the 7th and 8th of October. It was supported by hundreds of prominent leaders from all parts of India including the accredited representatives of the Sanatanists, Sikhs, Arya Samajist and other Hindu Sangha-tanist organisations as well as by several leaders of note in their personal capacity. This Conference had from its very inception almost nothing to do to the beginning or ending of the Gandhi Jinnah Talks. It is an independent effort to consolidate those who stand by the Integrity of India into a common front. Many of those Congressites and others who had secret sympathy with Gandhiji's. unholy mission either through conviction or want of foresight tried their best to frustrate the efforts of holding such an Akhand Hindusthan Leaders Conference till the Gandhi Jinnah Talks were over simply because Gandhiji said "Let no one speak against the Gandhi-Rajaji Proposal till we are trying to arrive at a compromise with brother Jinnah". But the organisers of the Akhand Hindusthan Leaders Conference did not yield to these efforts simply because the very starting point of those Gandhi-Jinnah Talk- was the acceptance in this or that form of the treacherous concession to Pakistan. It was impossible as the Rt. Hon. Sreenivasa Shastriji said, for a genuine Indian nationalist to remain tongue-tied while the integrity of our Motherland and Holy land was being openly sold at auction.

Even now that the Gandhi-Jinnah talks are over for the time being none should overlook the point that Gandhiji had made it quite clear that they arc only adjourned sine die.

Are we also going to remain tongue-tied without raising a finger in defence of the integrity of our nation or without uttering a single word of protest against the political matri-cide and keep looking on it unconcerned sine die?

I earnestly request those Congressites and other leaders who wanted to wait till the Gandhi-Jinnah talks were over hut were in tlieir heart of hearts against the Pakistani proposal to take courage in both hands to conquer their own inferiority complex and come forward to condemn all further efforts to vivisect India and attend the Akhand Hindusthan Leaders' Conference to consolidate the Anti-Pakistan Front. They would doubtlessly be welcomed in the Conference by each and every one who has consented to attend it.

But even if some of those do not find themselves able to do so the Akhand Hindusthan Leaders' Conference will meet in Delhi irrevocably on the 7th and 8th of October next. The prominent Leaders of our Sikh brotherhood, the Mahantas of different Mathas and Ashrams, His Holiness the Shankara-charya of Puri, the Sanatanis, the ARYA Samajists and hundreds of Hindu Sanghatanist Leaders and other personalities occupying prominent positions social and political have already consented to attend the Conference.

I hope that specially in view of the adjournment of the Gandhi-Jinnah talk- and the consequent commitment which Gandhiji and almost all the Congressite Press and the Con-gressite following have now made to accept this or that proposal to vivisect India, it is all the more urgent to consolidate the anti-vivisection parly. As a first step towards it the genuine national leaders all over India will not fail to join the Akhand Hindusthan Leaders' Conference at Delhi.

ANTI-PAKISTAN MOVEMENT GATHERS STRENGTH

3-11-1944

"IN AS MUCH as the time for the election of the President of the Hindu Mahasabha is drawing close, I think it desirable to remind the Mahasabhaite electorate all over India of the request which I made to them in August, 1944, announcing my decision not to accept the Presidentship for the next year.

"The heavy work involved in discharging my duties as the President continuously for seven years has visibly affected my health and secondly I have also felt time and again, as will he seen in my statements issued on the occasion of my former resignations, that I should myself come forward to help the electorate to select some one of our able colleagues to act as the President of the Hindu Mahasabha for the next year. I therefore, exhort the Hindu Mahasahhaite electorate to refrain from including ray name even in the first panel of five names, as under no circumstances I can accept the responsibilities of the Presidentship for the next year.

“I thank in all humility the Hindu Sanghatanist public and all my comrades and colleagues in particular for thetir overwhelming kindness, confidence and even forbearance they showed for whatever short-comings they might have noticed in me.

“It is doubtless a matter for justifiable satisfaction, pride and encouragement to all the workers who have been striving to serve and fight out the Hindu cause that from the position the Mahasabha occupied, when I was called upon to preside over it, it has been growing from strength to strength. It is an undeniable fact that it has inculcated a Pan-Hindu-Spirit in Hindudom and has on several times rallied thousands of Sanghatanist combatants under the Pan-Hindu Flag to defend the Hindu honour. It has made the Hindu Sanghatanists in Kashmir feel for the grievances of the Hindus in Madras as if they were their own, and struggle shoulder to shoulder with other Hindu Sanghatanists to get them redressed. Hindus no longer lie without cohesion scattered as sands. The intense work during these seven years of cohering and consolidating enabled the Hindu Mahasabha to stand as a tower of Hindu strength which stood unshaken and firm in faith against all the storms that blew. It has grown to be the recognised champion of the Hindu cause, the only representative body of the Hindus, the faithful and eloquent interpreter of the aspirations of the Hindu race and of the longings of the Hindu soul. The latest proof of this fact could be found in the unconditional and uncompromising stand it took against the efforts to vivisect our Motherland and Holyland. Without any ‘if and ‘but’, undaunted by frowns, not unnerved by treachery, was not the-Hindu Mahasabha alone, as an organisation, found consolidated and powerful enough to face the Gandhite Congressites when they were on the point of committing the matricidal political crime of vivisecting our Motherland and frustrated the Congress-League conspiracy to spring upon the country an agreed scheme of Pakistan signed and sealed?

‘‘The storm of anti-Pakistan protests raised from one end of India to the other by the Hindu Sanghatanists forces could alone shake the vivisectionists in their hearts and drop their ‘Talks’ Like hares whom hounds pursue, they panted back into their party holes waiting for more favourable lime and tide.

STICK TO THESE PRINCIPLES

“With the integrity and absolute political independence of Hindusthan as the fundamentals of its creed, with responsive cooperation which includes the whole gamut from coalitions to armed rebellion as its principle of policy, with Hindu-

ising all politics and militarising Hindudom as its present programme, let the Hindu Mahasabha grow from strength to strength. If the Hindu Sanghatanists succeed in keeping the Mahasabha firmly routed in this faith and see to it that it does not serve as the handmaid to any anti-Hindu or pseudo-nationalistic organisations, as the Congress and the League, it is bound to consolidate the Hindus into a free and powerful nation more quickly than our fears foresee.’

CHARGES AGAINST SIR MIRZA ISMAIL ARE WELL FOUNDED, CORRECT AND JUSTIFIED

6th Nov., 1944

"SIR MIRZA ISMAIL, the Dewan of Jaipur State, is breathlessly trying to secure certificates from A, B, to X and Z for good conduct and communal impartiality so that he may camouflage under them his anti-Hindu activities as a Minister whether in Mysore or Jaipur. It is also natural because bad conscience stands more urgently in need of securing credentials from every one who could be duped than a good conscience does.

"Nevertheless I categorically state that the charges which the Mahasabha has been levelling against Sir Mirza and the Jaipur Government and the resolutions it has passed based on those charges are well-founded, correct and justified.

"Can Sir Mirza deny that he had issued orders to the effect that new entrants to the Civil Department must be made to pass an examination in Urdu? Has he not publicly avowed his view that every Indian and consequently every Hindu must learn both Hindi and Urdu? Is it not a fact that in the new Constitution introduced in Jaipur representation is granted to Moslems nearly doubly over and above what their population or position could deserve? Can it be for nothing that thousands of Hindus in Jaipur who had been witnessing throughout their lives the spots on which the images and temples stood, should get agitated and the State Hindu Sabha in Jaipur and the Hindu Sanghatanist papers should lead the. protest against the sudden removal of these Hindu objects of worship and observe hartals lasting for weeks, face persecutions, prosecutions, imprisonments and externments inflicted by the State Government? Why should thousands of Hindu citizens in general have persisted in maintaining that while laying out roads some Hindu objects of worship were sacrilegiously dealt with while mosques and other places where Moslems were interested were allowed to stand as they were under the avowed excuse ''the Moslems were ignorant and fanatic and therefore, their feelings should be. respected"? Did not the trotting out of such an excuse only amount to an in citement to the Hindus to be equally fanatic if they wanted their feelings also to be respected?

"But it is now needless to waste words and arguments in proving the anti-Hindu wrongs which the State Government of Jaipur under the lead of Sir Mirza Ismail have doubtless committed. We are now concerned mainly with the fact that such errors should not be committed again and those which have been committed should be rectified as soon as possible. Jaipur is a Hindu State and the Hindu Mahasabha would try its best to get every disputed point settled in a compromising attitude so far as it is consistent to do so with the just interest of the Hindus and without tolerating any insult to Hindu honour.

"I heartily congratulate the Hindu Sanghatanists in Jaipur for the promptness with which they protested and resisted the anti-Hindu actions committed after Sir Mirza's coming and centralised the attention of Hindu Sanghatanists all over India on Jaipur. The general agitation on this question, the fast of Veer Ramachandra Sharmaji, the sufferings the leaders had to undergo, the protests raised in hundreds of meetings all over India and the investigations carried out by Professor V. G. Deshpande, Shriyut Ramachandra Rao and above all by no less

a personality than Shriyut Babarao Khaparde, the General Secretary of the Hindu Mahasabha,—all this agitation made Jaipur a test case and the pressure it brought to bear on Jaipur Government led by Sir Mirza Ismail has already exercised an effective check on all those in authority who were in the habit of trampling Hindu interests under their feet without fearing any resisting reactions and troubles in return They will now think twice before they take an anti-Hindu step So far the Mahasabha has already succeeded in its objective.

"Now one of the serious grievances that must be removed is the question of raising the Hindi language and Nagari script to the status of a State Language of Jaipur, both in theory and practice. I press that the Maharaja should immediately declare once more that the Nagari Hindi is a State script and language. The mischievous orders issued deliberately by Sir Mirza to the effect that the new entrants to the Civil and Provincial Services in the State must know Urdu efficiently and if they fail to do that their promotions would be stopped, should immediately be cancelled. A new order should be issued that for all Government servants an efficient knowledge of Nagari-Hindi only be compulsory whether for the purpose of competitive examinations or promotions. So far as the old Urdu records are concerned a small number of those Government servants who already know Urdu should be charged with explaining the documents etc., to the new entrants. Within five years or so these few Urdu interpreters also could be dispensed with.

"This is the only way of installing Nagari-Hindi as a State language. The perverse orders issued by Sir Mirza Ismail of making Urdu compulsory for every Government servant are quite contrary to the crafty interpretations with which he is justifying them, would only stabilise Urdu all the more in our Hindu State. Did not Kemal the liberator of Turkey drive out the Arabian language which had been for centuries the very holy language and script within half a dozen years? How easier it might have been to make Hindi a State

Language in Jaipur where it is nearly the mother-tongue of more than 90% of the subjects?

"If Sir Mirza Ismail pleads that "he is not a Kemal' then he should better resign his post as incapable of rising equal to the demands of ministerial duty rather than trying to play an imitation-Aurangzeb!

"So far as the other grievances are concerned as to the policy of slyly bringing the State under Moslem domination by appointing to high posts Moslems even from outside the State and various such subterfuges, all that need be said here is that to avoid all this conflict and Hindu discontent throughout the State and India also the easiest way is to exhort our Hindu Maharaja of Jaipur to remove Sir Mirza Ismail from the post he occupies there and appoint a Hindu Chief Minister in the State. Sir Mirza Ismail cannot surely be the last and lonely survival of the line of capable ministers in India. A galaxy of more distinguished and abler Hindus could be placed before the Maharaja from which he can easily choose an abler Hindu Minister and thus free Jaipur from the impending danger of getting it Moslemised in character from the script to the sword.

"Under the present circumstances, at any rate, it may be generally laid down, that no Hindu Prince should trust the premiership into Moslem Hands. Even Sir Mirza was hand in glove with many a leader of the League. Was not Sir Mirza actually congratulated to his great relish by Yunus on his making Urdu compulsory in Jaipur and did he not want him to go the whole hog in a

letter dated 20-6-1944? Nor can we forget the events in connection with the visit of the late Nabab Yar-Jung Bahadur of Hyderabad to Sir Mirza of Jaipur.

"In order to press this demand the Hindus too shall have to do their duty. They must declare a regular boycott of Urdu language and script. Don't file suits in Urdu, don't plead in Urdu, nor write or transact any private business in Urdu. Especially, so far as the Hindu youths are concerned, no Rajput child or youth should learn Urdu whatever may be the risk he has to face, so long as Nagari-Hindi has not become the recognised language and script, not only in Jaipur hut in every state in Rajputana, in actual and day to day practice."

THERE SHOULD BE NO GUESSING

1-12-1944

"I WARN the public against the guess work I see running rampant in the Press in connection with the subjects discussed during my interview with the Viceroy. Some newspapers have gone so far as to state that a definite constitution scheme which they have even published was proposed by me as my own solution of communal difficulty and future constitution. These are simple and most irresponsible canards. The only important point I stated to the Press Conference at Delhi as discussed in the interview was the ban on Satyartha Prakash in | Sind and that I emphatically pressed for it? removal. The other topics which I discussed in reply to the press representatives had little to do with the Viceregal interview.

''My view "that no substantial and fundamental constitutional change is likely to take place before the war ends had teen impressed by me a hundred times in my statements and speeches ever since the. War broke out. I pity the ignorance or fraudulence of those editors who are posing as wiseacres wondering how it took so long for me to realise such a simple truth only now! They should remember that just after the breaking out of the war I was foremost in telling plainly thai the War had not broken out on issues of democracy or freedom of nations. While on the other hand Gandhiji and Pandit Nehruji went on trumpetting that 'the great democracies' of the world had waged this war! What of Conferences! Even when the Congrcssites started the Chale-Jao agitation and just tickled themselves by calling it as an open revolt and fantastically enough ordered Britain "To quit India but keep the British Army here", even then I forewarned that in as far as the War was concerned that was the most inopportune time and prophesied that this movement of Quit India was bound to end in Split India—a Pakistan. They should remember that my political insight is not made of that vacuous and blind stuff of which inner voices are made of those leaders and their honest and dishonest believers who could swear that Swarajya could he won by spinning within a year-—nay even within a month!"

MESSAGE FROM THE PLATFORM OF ANTI-PAKISTAN CONFERENCE

10-12-1944

Veer Savarkarji, the President of the Hindu Mahasabha, gave the following message to the Hindus from the Platform of the Anti-Pakistan Conference held on Sunday the 10th Dec. 1944.

"I am glad that men like Shriyut M. N. Talpade, Talwar, Singh, Annarao Bhopatkar and others are advancing the same cause which I started. I am glad that my message of the last seven years has been inculcated in the youths and they are coming forward to fight out the cause of Hindudom.

He proceeded by saying "since the agitation against Pakistan was started thousands of Anti-Pakistani meetings were held, lacs of signatures against the Pakistani proposal were taken. Gandhiji and Rajaji were welcomed with black nags and the Hindu Sanghatanists have shown to the world that the Hindus will oppose the vivisection of India.

He further dwelt on election by saying "If you will cast your votes in favour of the Hindu Sanghatanists then we shall have seven Ministries who will defend the Hindu rights and interests. The Muslim Ministry in Sind has proscribed the Satyartha Prakash. If we would have Hindu Sanghatanist Ministry in Bombay we would at once proscribe the Koran, because in the Koran it is clearly said that all non-Muslims are Kaffirs.

In Mandla District in C.P. it is ordered that schools on Fridays be closed to allow the Muslim Students to attend the Namaj. They have never seen that the Hindu students would he wasting their time for nothing. If we had been in power we would have declared as a retaliatory measure that all schools (including the Moslem ones) should be closed at 12.00 noon because a few Brahmins have to perform their Sandhya.

"Do not vote for the Congress as they cannot guard the Hindu interests. Hindus must therefore vote for Hindu Sanghatanist candidates only, in elections to come, as they will surely guard them.

He further said "Bhulabhai Desai by asking the Congress members to absent themselves from attending the Central Assembly when the motion against the ban on Satyartha Prakash was being discussed has shown to this country that the Congress will not be able to defend the Hindu rights and is for Pakistan.

In the recent bye-election of the Bombay Municipality M/s. Dhamdhere and Vaidya the two nominees of the Hindu Mahasabha fought out the election. Unfortunately the Hindu voters betrayed them as usual and elected M./s. Patil and Nagindas Master. Mr. patil has issued statements that they must back up Gandhiji and Rajaji in their efforts to solve the-communal problem—-the talks which were to begin on the basis of Pakistan. By this election it was shown to the world that the Congress Candidates were not elected unopposed but there is a large section of the Hindus who opposed them.

But during the municipal election in U.P. Hindu Sanghatanist candidates have won in large majority. In Itawara for instance there was cent percent success for the Hindu Mahasabha.

Hindus therefore, should consolidate themselves and whenever the question of election comes they should give their votes to those Hindus who will give the pledge of guarding the interests of the Hindus.

"PAKISTAN IX THE NORTH AND NIZAMISTHAN IN THE SOUTH"

12-2-1945

"IT IS reported that the Agent of the Nizam in Berar delivered a speech at Nagpur in which he opined against the Pakistan proposal and wondered how some men could he so absurd as to try to base a nation or a state on religion. He will find if he recollects the history of his own people, the rise and growth of Islam, that there is nothing to wonder about it. Does he not know that the Moslem religion divides the very earth into two states or two peoples politically marked out on the basis of religion as Dar-ul-Islam and Dar-ul-Urb, the Islamic people and the enemy people? Does he dare to call in the face of his Moslem co-religionists this division also absurd? Nay, does he not know that the very constitution of the state of the Nizam which he represents is based on the fundamental principle that the Nizam being a Moslem ruler his state also must inevitably bear an Islamic character? Not only that but even in daily administration this religious consciousness amongst the officers of the Nizam is playing havoc against the Hindus there!

"If his condemnation of the Pakistan proposal was sin-fere he should have first resigned his high post as the Agent of the Nizam State which is itself openly pledged to bear inevitably an Islamic character. But so long as he is delivering such anti-Pakistani speeches in his very capacity as the Agent of the Nizam in Berar we must trace his motive in some other direction than any honest conviction. The very fact that his anti-Pakistani elocution should be timed with the scheduled visit of the Prince of Hyderabad to Berar seems itself conspiring.

"For the information of many of the rising public workers it must be emphasised that about the foundation of the Indian National Congress the Moslem leaders too began to rake their brains about some big schemes and policies by which they aimed to establish their lost hegemony over the Hindus throughout India. It was obvious to them that they could doit by securing the sympathy of the British Government which in its return was also glad to get their nuts out of fire by be fooling the Moslem cat. Without going into any details and the gradual steps by which the Moslem policy and plans deve-loped, it is enough to state here that the Moslem campaign of reconquering Hindudom, at any rate, was divided into two. fronts which we may denote for convenience's sake as Pakistan in the north and Nizamisthan in the south.

“So far as Pakistan was concerned the chief and in fact the-only principle on which they could base their demand was their religious majority in some of the provinces bordering our country. The. Moslems accordingly claimed for separation. of their provinces wherein the Moslem majority obtains. That is how they wanted Sind to be separated and through the pseudo-nationalistic blunders committed by the Gandhistic cult Sind was separated with the consent of some of those-Hindus themselves. The Hindu Mahasabha cautioned and protested and warned that this policy was bound to lead in the direction of the vivisection of the country. But the Congres-sitc Hindus were so drunk with the drug of Unity, this pseudo-nationality which fancied that the more we yielded to the-Moslems the nearer we came to Swarajya, that they actually poohpoohed this warning of the Hindu Sanghatanists and called them communalists and called those very Moslems who wanted to have these dangerous concessions as Brother Nationalists!!

“After separation of the Moslem provinces came the in-evitable next step “according to plan” of the demand of Pakistan. The Moslem contention has been that Provinces where the Moslems are in majority have a right to secede if their wish to do so is ascertained by a plebiscite and must be allowed to form themselves into independent states cut off from India altogether. This argument is in their eyes the very pillar on which (he proposal of Pakistan stands. This was well calculated to mesmerize the Hindus, those unwary democrats and pseudo-nationalists, into suicidal acquiescence. “But this very democratic mask which the Moslems thought would strengthen the Pakistan movement aiming at cutting off nearly five or six provinces at a stroke in the north, west and east from our motherland did very soon go to prove an insurmountable obstacle in the formation of the Nazamis-than in the Deccan. Because the demand of the Nizam which is not made and fashioned only in recent years but has been slyly outlined and intimated to the British Government some-limes vaguely and sometimes definitely during some forty to-fifty years in the past, amounts to this that from Nagpur, Berar, Andhra right down to the seas and Madras with at least some parts of Kanara should be ceded to the Nizam and a ! consolidated Moslem kingdom should be allowed to be raised under His Majesty (of course a would-be one) the King of Deccan. To this day-dream the religious and democratical argument which supports their Pakistan demand in the north, can at any lime give a death blow. All these provinces from Berar to Madras possess overwhelming Hindu majority. If the principle of self-determination is accepted and a plebiscite-taken in all these provinces following the principle laid down by the Pakistanis then the overwhelming majority of the Hindus is almost sure to wipe away the very existence of the present stale of the Nizam too. That is why the Nizam is so-dreadfully afraid of a ballot box. The statesmanship in the Court of the Nizam has been thus compelled to cry down the-principle of founding states and nations on the religion basis or on plebiscites which depend on religious majorities alone. '“This will explain why the Agent of the Nizam has denounced so unmistakably the proposal of Pakistan and the-principles of founding states or nations on the basis of religion or religious majority. The second benefit that he wanted, to reap was to allure those unwary and spineless Hindus who are always standing on their tip-toes to find any person who is a Mahomruedan and yet talks like a nationalist. They immediately shout out “Here is a Nationalist Mahommedan”! and raising him into a fetish, sacrifice their sense, self-respect and would burn Hindu interests as incense before him for nothing else but the fact that be spoke like a nationalist. This largo class amongst the Hindus is quite

likely to be duped into the belief that these propagandists of the Nizam who condemn Pakistan and cry down any difference of treatment on the basis of religion are giving expression to their honest convictions and the Nizamisthan where such nationalistic and just conditions prevail cannot be harmful if the Hindus accept it. Nay, if Hindus can please the Moslems by accepting the hegemony of such a state then we shall be able to kill two birds. with one stone: can bring about—Hindu Moslem Unity and order the British ''Chale Jao" !

''Thus in order to please a large part of the Hindus and to blunt the edge of the Hindu opposition to get transferred to the Nizam State and for the reasons given above which forced the Nizami Agents secret and open to cry down Pakistan and defend the Nizamisthan on the simple ground of a dynastic rule and treaty rights. It is quite likely that many packs of wolves garbed in sheep's clothing would be seen stalking over the Deccan to hold out many allurements to the Hindus proclaiming that the Nizamisthan is based on justice and that they simply hate the Pakistani demands and tenets. On the other hand the Pakistanis too may come out denouncing the. Nizamites in defence of their own Pakistani principles. This fight would seem to all purposes very real.

"But the Hindus should always be on their guard and know that it would be but a sham fight. Every Pakistani in his heart is a Nizamisthani too and every Nizamisthani a Pakistani. Their secret common goal which in occasional outbursts they even openly declare, is to re-establish a Moslem Empire in India and wipe away the 'Hindusthan'! For them the Moslem Empire is alone Swa-Rajya. They think it is quite possible, by pressing on Pakistan in the North and the Nizamisthan in the South- Has not Gandhiji himself admitted this possibility when he wrote that in a case of anarchy His Exalted Highness the Nizam was alone capable to proceed with his forces and occupy Delhi and establish his rule all over India! May, Gandhiji goes further on and adds that that Moslem Empire would be a Home Rule, a cent percent Swarajya!!!

"The Nizam has no other ground on which he can demand the Hindu Provinces from Nagpur to Madras hut the dynastic principle and that old rag of a. treaty which was signed some hundred and odd years before and which also makes no mention of any such atrocious demands or ambitions.

"But if history is to be reacted on lines of such rags then why lake only that rag of a paper exalted by the title of "a treaty with the Nizam ? History demands that not only these provinces but the whole of Hindusthan from the Indus to the Seas should be handed back to Hindudorn. Historically and justly speaking the Hindus are the real owners with a far better title than the British or such contemptible 'Nizams" can or do possess.

"If the Moslems have their own ambitions, possible or impossible, then let them not forget that the Hindus loo have their own political aspirations. Their racial soul is still cherishing to realise the achievement of an absolute political independence of Hindusthan wherein no anti-Hindu would be able to raise his head to browbeat. Generations may roll on in continuing this good fight but Freedom's Battle once begun, carried down from sire to son, though often lost is ever won! Our Hindu history, at any rale, bears out the truth of this belief from the Vedic Days and has consequently enabled our race to survive and revive during the world struggles for existence down to this day.

'"Let the Hindus, therefore, never betray this belief or break this tradition. Let no Hindu therefore, surrender willingly his birth-right for a messof pottage."

THE LIAQUAT BHULABHAI PACT IS DETRIMENTAL TO HINDU INTERESTS

10-3-1945

"THE LIAQUAT BHULABHAI pact and the conditions under which alone the Viceroy is said ID he willing to consider it further, are not yet definitely published or even owned by the parties. The news has served no other purpose upto this time than to provide the Press with stunts to feed their readers curiosity sumptuously oven in these rationing days. Nevertheless, if we take the reports that are persistently appearing in the Press as reflecting sonic substantial truth then we cannot but condemn any such pact as wholly detrimental to the interest of the Hindus in particular and the Indian Nation in general.

"It does not amount even to a caricature, of a National Government in as much as it has not persuaded the Viceroy to render the Executive- responsible to the Legislature. The Congressites with the Leaguers perched on their shoulders are trying to enter that very Executive Council which was declared by the Congress Press and Platform as 'an anti-national den of imperialist schemers.' What new element is introduced there that has fascinated Shriyut Bhulabhai and his followers so much as to enter it in spite of any special permission by the Congress? Are not many front leaders of the Congress denouncing these parliamentary activities as amounting to disloyalty to the Congress Commands? Have they forgotten that only the other day they had denounced those patriotic gentlemen who assumed the responsibility of conducting the Government of the country in the interest of the country itself with such choice epithets—I am quoting from the Congressite criticism itself—as self-seekers, job-hunters, jo-hukums and even traitors? Judged by this your own Congressite standard what else are you to-day, but job hunters, and self-seekers? If you justify your action by the principle that capturing political power and thus preventing it from falling into worse hands is a better policy than a futile boycott of it, well then, those patriots who entered the Executive Council stand justified by your own principle.

"This was the very reason which made me call upon the Hindu Sanghatanists to support the Hindu ministers who-joined the Executive Council in those dark days when the Congress had anathematised all cooperation with the Government except perhaps in securing military contracts which enabled them to pocket millions! I found that the Hindu leaders nominated by the Viceroy were highly patriotic, independent of the Congress and therefore, truly nationalistic Because their nationalism was genuine they could of course be depended upon to safeguard legitimate interests of the Hindus as those of any other community. But above all they were not debased enough to disown their Hindu race and ancestry but kept boldly and proudly maintaining that they were Hindus. All these reasons drew behind them the support of the Hindu Sanghatanist public which invested them with a representative character.

"Nor did the Hindu Councillors betray the trust which we-placed in them. To cite only one example to illustrate the-difference between an Executive Council formed of such Hindu members and an Executive Council formed of a Congressite-League Party, let us remember the high tide of the Pakistani movement which swept over the country just after the release of Gandhiji and which he wanted to ride to realise his fad of Hindu-Moslem Unity. To resist it the Hindu Mahasabha launched an anti-Pakistani movement. At that time these Hindu Councillors in this Executive Council fearlessly issued statements, delivered speeches, attended the AKhand Bharat Leaders' Conference and denounced the Pakistan proposal as highly detrimental to the very existence "of our nation, just as the two Hindu Ministers in Sind and those in the North Western Province and the Punjab did. None of them fought shy of resisting the aggressive and intole rable. demand of the Moslems as well as the cowardly surrender of Gandhiji and his satellites in the. Congress Camp.

"These pronouncements of the Hindu Councillors and Ministers added enormous weight and influence to the anti-Pakistan movement and enabled it to roll back that first Pakistani tide and forced Gandhiji to go hack to Wardha frus-trated in his evil design to bring about the Pakistan pact with Mr. Jinnah. The Congressites clearly saw that the Hindu Sanghatanists could grow so powerful as to work like a thorn in their sides mainly because, the Hindu Sanghatanists caught the opportunity of capturing as much political power as possible in the Central Government and other key positions in the political machine. This policy of "Hinduising all Politics' as much as we can, which the Hindu Sanghatanist public strenuously followed in those days in spite of the campaign of vilification launched against me and my comrades by the whole of the Congress Press has thus been justified by actual events.

"Just visualise that Bhulabhai and Liaquat Ali at that time had formed the Executive Council on the lines of their present pact with Gandhiji's blessings in their pockets. They would have certainly issued a common statement under their own signatures, calling it a Hindu-Moslem Statement to the effect that they ail agreed to the principle of vivisection of India.

'"What could not be done then owing to the tactics of the Hindu Sanghatanisls is now being surreptitiously attempted through the Liaquat Bhulabhai Pact. This is a long stride towards the realisation of Pakistan. The Congressites who were elected by the Hindus to protect their birth-right have betrayed the Hindus. In their pact a minority of about 25% is given an equal representation in the Central Government with the Hindu majority which forms about 75% of the total population. Nothing could be more treacherous, anti-national and anti-Hindu. By such pacts and such slavish surrender they are not only strengthening the hands of the Moslems who would soon demand more as soon as you yield so far but the hands of Britain too.

"I exhort all Hindu Sanghalanists to make a point blank declaration and stick to it through thick and thin that they shall never allow the Moslems willingly in am department of political life any more representation than 22% or whatever is justified by their exact population. The League of Nations which represented the wisdom of almost all prominent nations of the world has laid down that no minority should be. allowed any concession so as to enable it to claim equality with the 'National majority which in fact forms the Nation."

“I have voiced above the views of the. Hindu Sanghatanists in general regarding the Bhulabhai-Liaquat Pact. The legitimate Hindu interests which any genuine nationalism itself ought to demand are, far safer in the hands of the present Hindu ministers in this Executive Council than they ever could be in those of the Bhulabhai-Liaquat Congress clique. Consequently, no change should be effected simply to suit this pact and the Government must not remove the present Hindu ministers especially simply to make room for the Congressites who publicly repudiate any responsibility to safeguard the special interest of the Hindus.’”

ANY PACT BETWEEN CONGRESS & LEAGUE WOULD NOT BE BINDING OS HINDUS

The following cable was sent by Veer V. D. Savarkarji to Mr. L. S. Amery, the Secretary of Slate for India, London.

29-3-1945

“ANY PACT BETWEEN THE CONGRESS AND THE LEAGUE GIVING THE MOSLEM MINORITY OF TWENTY TWO PERCENT SEATS IN THE LEGISLATURES OR ADMINISTRATION EQUAL WITH THE HINDI MAJORITY OF SEVENTYFIVE PERCENT IS OUTRAGEOUSLY UNDEMOCRATIC. THE CONCRES5 ON ITS OWN CONFESSION HOES NOT AND CANNOT REPRESENT THE HINDUS AS HINDUS. THE CONGRESS REGIME ITSELF HAD TRAMPLED ON HINDI” RIGHTS AND SENTIMENTS. THE CONGRESS LEAGUE COALITION THEREFORE CANNOT BUT BE A HUNDRED TIMES MORE DETRIMENTAL TO THE HINDUS. CONSEQUENTLY NO PACT OR CONSTITUTION FRAMED WITHOUT CONSULTING THE HINDU MAHASABHA WHICH ALONE REPRESENTS THE HINDUS CAN BIND THEM. THE HINDUS IN NO CASE WOULD CONCEDE TO MOSLEM MINORITY ANY REPRESENTATION MORE THAN WHAT ITS POPULATION STRENGTH JUSTIFIES. FREEDOM, INDIVISIBILITY OF HINDUSTHAN AND REPRESENTATION ACCORDING TO POPULATION PROPORTION ARE THE FUNDAMENTALS ON WHICH THE HINDU MAHASABHA TAKES ITS STAND.

SAPRU’S CONCILIATION COMMITTEE

I wanted to wait a little longer to express my definite views after the detailed and complete, report of Sir Sapru’s Conciliation Committee was published as the Committee itself requested the public to do. But in as much as the short report they have published is in itself so detrimental to Hindudom,“The National Majority of the Country” as the League, of Nations puts it, that in any other country situated under stronger conditions people would have resorted to revolts against such cold and calculated attempts to enable an inimical minority to reduce their national majority to serfdom. In order to put the Hindu- on their guard, as early as possible, I am consequently compelled to issue this statement touching the leading points in the short report published by the Conciliation Committee.

(I) I thank the members for the patriotic labours they have undertaken in collecting materials ascertaining the views of different sections and leaders, and for going through long and close deliberations. Nor have their labours been entirely futile. Out of the political chaos they have evolved and cleared up some tangible ground which may serve as a solid and fundamental basis to the future constitution.

(2) The Committee deserves to be congratulated by every genuine, nationalist for having laid it down in terms strong and unequivocal that the unity and indivisibility of India constitute the very life breath of our national existence. In spile of the insane and intensive propaganda carried on by Gandhiji and Congressites "to let our Moslem brothers exercise iheir right to divide the common ancestral property ' and what is more creditable to the members of the committee, in spite of themselves they have at last arrived at their righteous conviction and summoned up courage to tell the self-evident truth that no part or province could have the right of self determination to secede from the corporate, consolidated, centralised and sovereign Indian State. They have set their face strongly against any Pakistan or Papisthan proposals . which demand the vivisection of our motherland.

(3) It would have enhanced their claim of being a body of non-biased, non-attached ''No-party'' Party if they had clearly mentioned that they were persuaded most by the incontrovertible arguments put forth by the Hindu Mahasabha and the vigorous actual anti-Pakistan propaganda which the Hindu Sanghatanist? carried on throughout India. The Committee says they took into consideration the Gandhi-Jinnah correspondence as well as the statements and speeches of Raja-gopalachariar. But it is strange that they did not touch even with a pair of tongs the Hindu Sanghatanist movement which actually proved art effective hurdle which stopped even Gan-dhiji's suicidal speed. On the day when Gandhiji ordered that all India should pray for the success of the Pakistani pact, all parlies, the communists, the socialists, the congressites, the leaguers, and the Khaksars ran to their praying houses to bless Pakistan. But on that very day the Hindu Sanghatanists alone in thousands had the courage of conviction to denounce and curse the Papisthan-pact. If God ever has time to mind the puny movements of man then it must be admitted that He the source of all righteousness, bad condemned the prayers of Gandhiji and blessed the Hindu Sanghatanist stand'., in as much as the Gandhi-Jinnah talks proved a dismal failure- and now the eminent leaders and members of the non-party Conciliation Committe had themselves declared that the stand the Hindu Sanghalanists had taken even since the Cripps" Day was correct, democratic and national. The chief argu-ments and even the leading sentences in the report have all been first coined in the Hindu Mahasabha mint and are now current coins in all political circles. And yet the Conciliation Committee has not acknowledged their source which they ought to haw gratefully done.

Nevertheless, in spite of this political plagiarism which the Conciliation Committee has, perhaps deliberately, committed the Hindu Sanghatanists would be justified in looking upon this anti-Pakistan part of the report as the triumph of their Akhand Hindusthan movement and a measure of the power of resistance that they possess to check effectively The Gandhists and Congressites denationalising schemes and' spurious whims.

(4) Unfortunately we have to differ as strongly as possible from the scheme suggested by the Conciliation Committee regarding the Constitution Making Body and the per-cenLages of representation. The League of Nations unanimously and most prominently laid it down that no minority should be invested with privileges or weightages' etc. so as to raise itself to equality with the "National Majority" in a State. But the Committee has flouted this rule and invested the Moslem minority of 22 percent with equality with 'the Hindus which beyond cavil or criticism is the national majority in this land, the Hindusthan. Without going in further details in this statement for want of space it is enough to point out that the very reason which the Committee repeats often and often to justify this injustice is in itself highly vitiated, anti-nationalistic and the root cause-of the Moslem aggression. The Committee says to the effect that in as much as we must solve this deadlock the majority must please the minority and remove the fear of Hindu domination from their mind.

I ask in return why should we not expect otherwise? The Mahommedans are suffering from [he foreign yoke just as the Hindus are. Why should not they, the Moslems, please the Hindus to solve this so-called deadlock by accepting the just solution of representation in proportion to population and befriend the majority? If the Moslems do not want to be friendly with the majority, trust it, and be loyal to the Indian Stale then they can never escape from the fear of Hindu domination which is bound to be the factor irremovable in Hindusthan. Once you approach the Moslems avowedly "to please them" with unjust and anti-national concessions, they can never be pleased till they come to dominate Hindusthan. It is this mad hope of pleasing the Moslems and calling it nationalism which has been at the root of rendering the so-called national movement more dangerous and fatal to the Indian Nation than the British occupation itself.

The only solution to political progress is the principle of representation in proportion to population, one man one vote, public services to go by merit alone and the declaration of immediate freedom of India from the British yoke. We may not he able to achieve this either by persuasion or by force, of arms to-day. 'But let us not sign our death warrant willingly. The history of our own Hindu race as well as of other nations assures us that chances do often offer themselves to enable a forcibly enslaved race to break off its bondage if hut that race or that nation is true to itself and refuses to commit suicide, in a fit of despair, of its own will.

SOME LEADING POINTS THAT SHOULD NOT BE OVERLOOKED

6th June 1945

"In view of the return of the Viceroy and the various reports regarding the scheme meant to solve the political tangle in India which he is said to bring with him, it is necessary to re-emphasize some leading points so that they may not be overlooked.

1. "Firstly, no changes an the Government by the Viceroy based on any Congress and the League agreement alone would be valid or just or acceptable to the Hindus. The League may represent the special interests of the Moslem community. But [he Congress does not and cannot represent (he

special interests of the Hindus on its own confession, in as much as, the Congress repudiates any responsibility that must attach to a representative Hindu body. It has been betraying the special interests of the Hindus in hundreds of cases so unscrupulously and preposterously, as for example they have done in the so-called Bhulabhai-Liaquat-Pact, or the notorious Pakistan proposals which Shriyut Rajagopalachariar and Gandhiji advocated and would advocate again. The Congress represents in short those Indians who look upon themselves as votaries of the fetish of a pseudonationalism which feeds and fattens itself on the sacrifices of Hindu rights. Consequently, Governmental changes introduced as a result of any Congress-League Pact by the Government must necessarily be without the consent of any organisation representing the special interests t,i the Hindus who constitute about 75% of the total population in this land and who therefore, form the very bedrock on which this nation has been broadly based. The Viceroy should therefore, form no Government, interim or other-wise or introduce any far-reaching constitutional reforms unless and until the consent of the Hindu Mahasabha is secured by him before-hand, and the Hindu representatives are given their proportionate share of power in any new form of Government likely to be introduced.

"The underlying and gratuitous idea that the League represents the Moslems and the Congress represents the Hindus is absolutely incorrect and paradoxical as shown above. The Hindu Mahasabha alone is the all India re-cognized Hindu body owning itself as the champion of the Hindu cause and has been consistently fighting for it without betraying in the least the fundamental principles of nationalism and democracy.

2, "Secondly, almost all schemes and agreements which are floating like kites in the Indian political skies start from the fundamental proposition that in any constitution or change in the Government the majority, that is the Hindus, must discharge their duty of appeasing the Moslem minority by investing it with special representation, weightages, privileges and what not. 'Any how it is but just' they maintain, 'the fear which the minorities feel of being overruled by the majority must be removed by placing the minorities in such a position as to disable the majority'. We strongly maintain that the Hindu majority in India and in fact no majority anywhere owes any such obligation to any minority whatsoever. It is preposterous to demand that the Moslem minority in India should be placed in such a position by itself or in conjunction with other minorities by investing them with special seats than their due so as to turn the majority itself into a minority. The League of Nations had definitely condemned any such demand or constitutional provisions.

"It must be remembered that if the Hindus are in a majority they have committed no in so that they should be called upon to go in sack cloth and ashes and divest themselves of their numerical and representative strength. Their majority on the contrary proves their virility and fitness for survival in the universal struggle for existence. On the other hand the Moslems have not obliged the Hindus in any way by remaining in minority so that the Hindus should pity thorn. The Moslems tried their best to oblite rate the Hindu strength ever since the days of Mahammad Bin Kasim. What he and a number of Aurangzebs who followed him could not achieve is not likely to be achieved by Mr. Mahaimnad Ali jinnah or Moulana Azad.

"If the Moslem minority is really afraid of the Hindu majority then the only effective way to save themselves is to befriend the majority, to owe undivided love and loyalty to our common motherland and to the centralised Indian State. The Hindus themselves are willing to include in any constitution or compromise such fundamental Tights of citizenship applicable to all alike irrespective of caste, creed or religion as would protect freedom of worship, equality before the law. etc., which the League of Nations had enumerated or which the particular case in India would demand.

3. "Thirdly, taking all the above facts into consideration the only honest, just and democratic basis of representation in any constitution or compromise which can be framed is the principle of representation in proportion to population of the major and minor communities respectively. All patriotic Hindus should refuse to accept any proposal whatsoever which runs counter to the above principle or tries to uphold the vicious and venomous attempt to vivisect our motherland by investing a province with the right of self-determination to secede from the Central State.

"A nation and a state constituted into a unit can have a right of self-determination. But it is ridiculous that a province or a district or a town down to different gullies should claim to have a right of self-determination to secede from the Central State and form themselves into independent nations. By the very fact that a province is a province it can never have the right of self determination against the- nation of which it is but a subordinate part.

"In short the Hindus should oppose to the bitter end any scheme of Government which is only based on the Congress-League agreement without consultation with and the consent of the Hindu Mahasabha. I have no hesitation in saying that the Executive based, say, on the Bhulabhai-Leaquat pact would prove far more detrimental to the Hindus than the present Executive Council. From Pakistan to the enforcement of Urdu, language on Hindus, the programme of the Congress is as anti-Hindu as the programme of the League. And when they are allowed to rule merrily hand in hand it cannot but prove doubly disastrous to Hindudom. "The Hindu Sanghatanists, at any rate, should resist any such constitution or pact. What is inevitable must be borne and must be left to be avenged to a more favourable time and tide, but they should at least never sign their death warrant willingly with their own hand and seal."

WE WERE NOT CALLED BY THE VICEROY BECAUSE WE ARE AGAINST PAKISTAN

15-6-1945

Mr. V. D. Savarkar, President of the Hindu Mahasabha in the course of an interview to the United Press—as to why the representative of the Hindu Mahasabha was not called by the Viceroy as per his latest offer said, "'The reason lies in the fact that the Hindu Mahasabha is the only organised political body which is out to protect the rights of the Hindu majority and takes its stand on genuine national democratic basis. The best proof of this was and is the real internal cause that

is inadvertantly supplied by Mr. Amery himself in his speech, as reports go, wherein he says that he was really anxious that the Muslim minority might not fear, that the control of united India should pass into the hands of the Hindu majority. The Government wanted only those bodies to form the Executive Council and consult with those who were strongly in favour of setting a proportion of representation whether in the Executive or in the Legislature which raised the Moslem minority (25%) at least to parity with the Hindu majority (75%). This could be verified by remembering that the different sections of the Congress that are still in the working order, the Moslem League, Gandhiji, Mr. Jinnah, Mr. Bhulabhai Desai and almost all those who are called are known publicly as staunch adherents of Pakistan of this or that shade, overwhelmingly representative of the Moslems so much in excess in their population strength as to bring them almost on parity with the Hindu majority. Gandhiji to beat them all has more than often written to Mr. Jinnah that he would offer cent percent representation to the Moslem. The Congress would clearly cease to be the Indian National Congress if it would accept this Government offer and thus recognise itself as a representative body of. a section of Hindus by letting the League, the Depressed Classes, etc. to be represented as different communities. The Congress will sign its own death warrant as the Indian National Congress by its own hands. But the Hindu Mahasabha takes its stand most definitely on the principle of representation to all alike on either as one man one vote or communally in proportion to the population strength. This is the only national and democratic formula. It neither robs most atrociously, as the Congress does, the majority of its dues nor does it deny the Moslem minority any of its dues. That is why the Government cannot call the representative of such a body to the conclave where the Hindu, interests are to be butchered.

RELEASE SHARAT CHANDRA BOSE

16-6-1945

"I Felicitate the Congress leaders who have been recently released. The nation is grateful to them for the patriotic sufferings they have so courageously undergone. But I fail to understand why the members of the Congress Working Committee should have been chosen by the Government to release if the object was to restore peace and confidence. The Government would have doubtless made the country feel to have at least one excruciating grievance removed if all those who are at present in prison under various charges for patriotic motives, apart from their activities with which many may not bear sympathy, were also released simultaneously. I should press especially for the release of Shriyut Sarat Chandra Bose, in as much as, he being one of the influential leaders in the country could have contributed much in educating the public in connection with the formation of the future constitution of India and in whose case every good reason which justified the release of Congress leader? applied with equal effect. His health also is causing: great anxiety to the public."

"DOWN WITH THE WAVELL SCHEME

AND

AND UP WITH THE HINDU RASHTRA"

20-7-1945

"Well done! Hindu Sanghatanists, you have done well in raising such a virulent Pan Hindu Protest throughout India against the Wavell Scheme. Reports to hand show-that not only the avowed Hindu Sanghatanists but thousands of Hindus belonging to the Congress fold had also taken Part in those demonstrations. The Government as well as the treacherous Congressites who pretended that 'the Hindu Mahasabha could be left out of consideration', were compelled to acknowledge owing to (his nationwide Hindu San-ghatanist protest that no national pact or constitution could be framed unless the Hindu Mahasabha also was taken into proper consideration.

"The protest week was observed by the Sanghatanists throughout India on a giant scale. In Lahore, Amritsar, Delhi, Ajrner, Calcutta, Bombay, Poona, Nagpur, Mysore, Madras, Karachi, Patna and a thousand other cities, towns and villages large meetings were held, the audience at places as at Poona rising to about 50 thousand condemned the Wavell Scheme, the principle of parity and the disgraceful supineness of the Congress as a national body. At places the meetings were whimsically banned by the local authorities. The Hindu bands paraded the streets in spite of the ban with slogans and held meetings in groups.

"Besides these meetings lacs of signatures were gathered from house to house of men who denounced the scheme, the despicable principle of parity and the insult that was deliberately offered to the Hindus.

"In hundreds of towns and villages the Hindu Sanghatanist raised black flags on their houses as a mark of protest, while streets and even balconies kept reverberating with slogans of "Down with Wavell Scheme", "Down with the Congress" and "Hindu Rashtra-ki-Jai."

"In several large cities like Delhi, Ajmer, etc., complete Hartals were observed by Hindu merchants.

Shriman V. V. Kalikar, M.L.C., Shrirnan H. M. Palat, Ex-Minister, Madras, Dharmaveer Bhopatkar of Poona, Hon. Dr. N. B. Khare, Member of the Central Executive, Dr. S. P. Mookerji, the President of the Hindu Mahasabha, Shri-man Debendranath Mookerjee, Mayor of Calcutta, Shriyut N. C. Chatterjee of Bengal, Seth Viroomal Begraj of Sind. Bhai Paramanandji, Shriyut Khaparde and several other stal-wart Hindu leaders led the protest week.

"Although, to avoid any such all India protests and to spare themselves from such stormy currents the wise leaders of the Conference went to hatch up the guilty plot at Simla, a place which at least they thought would be cool and bracing and unaffected by any undesirable bother, still strangely enough they found even at Simla that the atmosphere had already got hot and surcharged by the spirit of the Hindu Mahasabha,—the very thing which they were ex-pressedly told 'Hindu Mahasabha, His Majesty's Govern-ment does not consider it. They could not help

taking notice of the Hindu Sanghatanist at every turn of the street although they were strictly ordered not to do so. Some Hindu Sanghatanists offered Gandhiji - some choicest black flags. In front of the Viceregal Lodge they made a black flag parade for an hour or so.

"All Simla was busy with the movements of these Hindu protesting parties and thousands of Hindus in Simla joined their ranks. The Congress was openly declared treacherous to the Hindus. There was a complete Hartal. Black flags were raised by the Hindus on iheir house tops. The Hindu bazaars, lanes and streets all went black in condemnation not so much for the loss of the political rights but for the humiliation of the Hindu honour which the Wavell scheme demanded and which the treachery of the Congress was just on the point of selling willingly under "their own hand and seal for a mere mess of pottage! But just then from all sides of Hindudom rose the protesting voice 'Thou shaft not do it . Some Invisible Voice seemed to hold back the hand of the Congressites with which they were going to sign that most humiliating and anti-Hindu scheme. The very right of their representing any bodv was denied on all hands. The Shias, Ahrars, Momins. Majlis etc., declared that the Moslem League did not represent them. The League said that the Congress does not represent the Mahommedans at all and the protest of the Hindu Sanghatanists denied the vain-glorious right of the Congress to represent even the whole Hindudom. Every body seemed to think woe to those whom the Congress represents because being represented by Congress is always being betrayed by it. The Viceroy, consequently, laid down a memorable and just ruling that the Congress represent its members alone. That is true, logical and an actual fact. "Well done! Hindu Sanghatnists, you have done well in raising this thunderous protest which has reduced the Congress to a body which represents and can only represent its members alone.

"But She Protest Campaign must be now backed by a virulent election campaign too to make it effective. The taste of the pudding is in its eating. If every Hindu elects a Hindu Sanghatanist candidate only, the very bottom of not only the Congress ballot box, but of this anti-Hindu and anti-national Congress organisation itself would be knocked off, and they will have no right whatsoever to play ducks and drakes with the Hindu rights.

"VOTE FOR THE HINDU SANGHATNIST CANDIDATE

AND

"NEVER VOTE FOR THE CONGRESS TICKET "HINDU" RASHTRA-KI-JAI

IS SURE"

BOYCOTT URDU

AND

VOTE FOR THE HINDU SANGHATANIST

20-9-1945

"Some 25 years ago when I was brought back 'from the Andamans and was interned in Ragnagiri as a political prisoner, I found that there was a real and impending danger of the Urdu being thrust on the Hindus as a national language of India. I also knew that Gandhiji was sure to play a willing instrument into the hands of the Moslems in this nefarious conspiracy. In order to expose and resist this mischievous propaganda I along with my comrades. immediately started a counter movement to boycott all Urdu words in Marathi to begin with, even though the percentage of them was not so terrible as in the northern provinces. I found naturally that the Hindus were so unconscious all over India that the majority of them called my movement as fanciful and even fanatical. On the contrary lacs of rupees were being collected and precisely those Hindus who claimed Hindi as their mother tongue were more readily duped than any other section to help the Moslem design adopted by Gandhiji and his satellites as their own, of teach-ing Hindusthani to every one jn India as the national lan-guage. They first pretended that they were teaching Hindi. Then they said that Hindi was nothing bul Hindustani and ultimately let the cat go out of the bag and asserted without any condition or excuse that Hindusthani was nothing but Urdu which overy Hindu child must learn even with the Urdu script to boot, if he wanted to he certified as a nationalist!

"Our activities referred to above in ridding Marathi of Urdu words which had wormed themselves into it for was felt throughout the Marathi-speaking people and the result was that what was a new movement became a natural and permanent tendency of the Marathi literature. To use an Urdu word, whether in writing or speaking when there is an equivalent Marathi word is now generally tabooed and new scientific and other words are beautifully and appropriately carved out of Sanskrit, the Deva-Bhasha of Hindudom, the perennial reservoir and generator of lin-guistic and literary beauties.

I wrote I and tried along with som of my Hindi-speak ing comrade to see that the same spirit of bycotting Urdu words should prevail through those provinces, in particular, whose mother tongue is Hindi. To us Hindi is a national tongue, a sister language, but to them it is not only sacred the national language but a beloved one as their mother tongue. For verily they began to babble it while they sucked the life-giving milk at their Mothers breasts.

'"How glad, consequently, was I when I learnt that the Hindus in those very provinces who claimed pre-eminently Hindi as their mother tongue—Agra and Lucknow—have at last revolted against the Machiavellian efforts of the Moslems and the Ganilhist Congressites in general to raise Urdu to the pedestal of a national tongue of our country? The Wardha Scheme of Gandhiji. his new fangled 'Hindusthani' Talimi Sangha', the policy of the All India Radio, the Strenuous and tyrannical efforts of all the Moslem States of making the knowledge of Urdu compulsory for the services and making it a medium in all educational institutions,

the secret sympathy of the Government itself to propagate Urdu detected in such stray cases as conducting military papers in Urdu -and such other numerous attacks are being levelled against Hindi. Our national tongue is in danger. The Hindu public has done well in observing an All India Day to rouse the Hindus to protest against this anti-Hindi and therefore, anti-Hindu campaign.

"But protests will not suffice unless they have a sanction behind them. In some such cases a powerful sanction lies in our own hands as shown above in boycotting Urdu word- in Maharashtra. The campaign of boycotting the foreign articles and using swadeshi articles only, was also strenuous and had helped our industrial progress mightily. Up then. Hindu Sanghatanists, whether you be still lingering in the unwhole-some camp of the Congress or have definitely joined the Sanghalanist ranks, up and declare during this All India Hindi Week. Let no Hindu write, read or speak Urdu or use or learn the foreign and unscientific Urdu script unless it is absolutely unavoidable and harmful to the Hindu cause itself. Do you know through whose efforts Urdu has come to dominate you? Not so much through Moslem tyranny, but through the treacherous efforts of Hindus from Raja Todarmal to Gandhiji and his Hindusthani Talimi Sangha. Let Hindus boycott the Urdu especially in the Press and on the platform with the tenacity of iheir ancestors who under some such overwhelming difficulties declared against the Creek and other Mlechacha language 'Utter not a word of the Ward language even though your life, be in danger'.

Bycott the Urdu publicly and individually so far as possible! But thin it must be backed up by the political sanction too, which also, O Hindus! lies in your hands in this case! Every one knows that if you vote for the Congress the Congress Government will rule throughout India and as your representatives to boot. The Congress with its Pantas, Pandits and Gandhijis cringing to the whims of the Maulanaji are bound to utilise the whole Governmental machinery in India through the Governmental Departments, especially through the Educational Department to root out Hindi and will make it as compulsory for the Hindu child to learn the Urdu language and the script as well, as it is done even now in the Moslem

States. "Therefore all those Hindus who want to save Hindi, their mother tongue and national tongue must pledge themselves not only to bycott the use of Urdu but not to vole for the congressites also.

"Vote for the Hindu Sanghatanist candidates, so that Hindu Sanghatanist majority may be elected, control the Government to some such extent and in such cases, at any rate, be in a position not only to protest but to encourage the Hindi Nagari to an astonishing extent. In this case at least, the remedy lies in our own hands in a large measure. Let us therefore, be up and doing.

"BOYCOTT THE USE OF THE URDU

&

DO NOT VOTE FOR THE CONGRESS"

APPEAL TO HINDU ELECTORATE

1945

"Every Hindu Sanghatanist should not cast a single vote for the Congress Candidate because by voting for the Congress the Hindus authorise it to speak on behalf of the Hindus and thus enable it to sign, agree to or pass any resolutions or laws which arc detrimental to the Hindu interest. The Government and the world believe that even a Pakistan or Parity is accepted by the Hindus, simply because the Congress accepts it and the Congressites were elected by the Hindu voters. So great is the danger and so great has been the harm that the Hindus had to undergo by the simple and single error of voting for the Congress candidates.

"To avoid all this harm and to reduce that seemingly too powerful Congress which has been and is bound to be responsible and willing to harm the Hindu Cause to helplessness and to cripple it to nonentity and incapable of harming the Hindus, the best remedy and yet the easiest one is not to vote for the Congress but to vote for the Hindu Sanghatanist Candidate. If you vote for the Hindu Sanghatanist Candidates, (the Hindu Party—including the Hindu Sanghatanists, the Sangh-atanists, the Arya Samajists and all Hindutva Nistha people) you will capture in a minute all political power which the Congress possesses and will deprive the Congress of its boosted right of representing the Hindus.

"If you vote for the Hindu Sanghatanists they will be elected in majority and can form Hindu Sanghatanist Ministries. Then with the political power in our hands all the Centre down to the Local Boards we shall be able to protect Hindu Rights in question, such as Mosque and Music. We shall stop teaching Urdu to the Hindu children per force. The All India Radio and all other public institutions could he immediately forced to speak pure and Sanskrit Nishtha Hindi. In the Military and Civil Services such as Railways, etc., we can protect the just rights of the Hindu workers and can defeat Pakistan, the Parity proposal and all those dangerous anti-Hindu design and press on OUT struggle for independence if but each Hindu voter does not vole for the Congress and voles for the Hindu Sanghatanist Candidate.

"This is the least that you can do for your race, country, independence, indivisibility of Hindusthan and saving Hindudom.

"THEREFORE DO NOT VOTE FOR THE CONGRESS & VOTE FOR THE HINDU SANGHATANISTS"

TO STOP MISSION ILLEGITIMATE & ANTI-HINDU ACTIVITIES PRIMARY SCHOOLS IN TRAVANCORE SHOULD BE BROUGHT UNDER GOVERNMENT CONTROL

The following telegram was sent by Veer Savarkar to Sir C. P. Ramaswami Iyer, the Diwan of Travancore State:—

4-10-1945

THE HINDU SANGHATANIST PRESS AND PUBLIC ALL OVER INDIA SUPPORT TRAVANCORE MAHARAJA AND THE TRAVANCORE GOVERNMENT AND LEGISLATURE IN BRINGING ALL PRIMARY SCHOOLS UNDER GOVERNMENT CONTROL, FOR YEARS MISSION RECEIVING LARGE EDUCATIONAL SUBSIDIES FROM GOVERNMENT UTILISED THEM IN ILLEGITIMATE CONVERSION OF HINDU CHILD-REN. GOVERNMENT CONTROL WOULD LEAVE NO ROOM FOR ANY SUCH FANATICAL ACTIVITIES AND WOULD BRING THE EDUCATIONAL PROGRESS OF THE STATE ON UP-TO-DATE LINES. THE CHRISTIAN FANATICAL AGITATION MUST BE BOLDLY MET AND JUSTICE VINDICATED.

CHOOSE ONE: CONGRESS OK CONSCIENCE "APPEAL TO THE CONGRESSITE HINDUS"

28-10-1945

"It is an undeniable fact that a wave of heart-searching is surging in the minds of a very large section of those Hindu Congress leaders and followers who have all the while been devoted and loyal to Hindutva in their heart of hearts as any Hindu Sanghatanist working openly outside the Congress. Falling an easy prey to the superstition that the "Congress" to-day is a direct development of the "Indian National Congress" founded in 1885 and conducted by, such illustrious-leaders as the late Justice Ranade. Dadabhai Nowrojee, the Grand Father of India. Shriyut W. C. Bannerjee and other enthusiastic patriots from all parts of India, these Congressites Hindus even though chafing at the sight of the great harm the present day Congress has been doing to the Hindus, could not make up their mind to leave the Congress altogether and to cease to strengthen its hands by their own votes. They very unwillingly shared the sin of such anti-Hindu acts of the present day Congress as the Communal Award, etc., by helping it with their purse and what was worse strengthened the crafty desire of the Congress to be recognized as the representative body of the Hindus by casting their votes for the Congress candidates in the elections. All these anti-Hindu acts the Congressite Hindus committed knowing

them to be anti-nation-al and anti-Hindu. They could not realise that this Congress of to-day has ceased to be the Indian National Congress which was originally based on genuinely national principles. They have been misled by a false conception of party spirit and. a blind love that grows through long association. They have been deceiving their conscience up to this time under some such process of thinking that although an anti-Hindu and most undemocratic policy is being followed by the Congress, yet after all this had been a glorious national institution in the

past and they should not immediately cut off their connection with it. Perhaps the Congress may realise its grievous error and its deralised train may be replaced on genuinely national path and set in motion again to reach the goal aimed at by the founders of the "India National Congress". Under such fallacious thinking and misplaced national trust, we know for certain that a very large number of Hindus, leaders and fol lowersm who are still in the Congress camp cannot gather courage to resist the temptation of sailing under the Congress colours. The confessions of those prominent and more courageous Hindu who have left the Congress disdaining the sure chances of winning elections on the Hindu Mahasabha-the Chowdhari and several others verify my point and constitute the best evidence to prove that the present 'Congress' is not the continuation except on the form of an abbreviated name of the original and genuinely national 'Indian National Congress', and cannot claim and does not deserve to owe the same worship or loyalty which the Hindu public joyfully paid to the original Indian National Congress. I shall still try to clarify this point by the following few illustrations.

(1) "The first founders of the Congress aimed above all to rouse the consciousness of a national unity amongst our Indian people and to consolidate them by suppressing all provincial and parochial separatist tendencies into a united political organisation. That is the reason why they named their organisation 'The Indian National Congress'. India undivided and indivisible was the essence, the goal and the instance of all their efforts.

"But the present 'Congress' has in abbreviating the name has given the go bye to the very name the 'Indian National Congress'. This abbreviation has assumed the position of not only the original word but even blotted out the very ideal, the very substance to express, which the name 'the Indian National Congress' was adopted. For, behold!, this present Congress has tried its best to win over the Hindus to accept Pakistan and consented to vivisect our motherland and our holy land, India, into a number of separate Mahommedan states. Instead of uniting and unifying India this present day Congress has been a willing instrument of cutting it up into pieces. Nay, worse than Pakistan, they have by their latest resolution on this subject laid down a principle by which the right of self-determination to secede- from the united Indian nation was bestowed on an, political or religious group or province and thus opened up the way to Balkanize our Hindusthan. The Indian National Congress wanted to incorporate all provinces into a Hindusthan. This Congress of to-day has accepted and bound itself to welcome Pakistan, Nizamisthan and even a Moplasthan.

(2) "Secondly the Indian National Congress had actually pledged itself to a genuine nationalism which dealt equally with all Indian citizens alike irrespective of religion, cast or creed. It never sanctioned willingly weightages and percentages in services. In short the Indian National Congress never made any distinction on religious or racial ground between the Hindus and the Moslems, Christians or the Jews.

"But communal distinction seems to be the very life mission of this present Congress" It is so much engrossed and identified itself with communalism that it has come to believe that in being so communal they have reached the high mark of nationalism and patriotic intensity. The more communal their actions grow the more loudly do they justify their claim to be the nationalist of nationalists. They accepted the communal award as a clever stroke of nationalism. In accepting it they recognized in political scope the Moslems as Moslems and chose to please them for national good. They deprived the Hindus as Hindus of their due representation to such an extent as to compel three Hindus to have but one vote while they offered one Moslem three votes, and thought themselves obliged when it was accepted by the Moslems. Not only that but they boasted to have saved the nation from a great calamity thereby. But the Moslems wanted still more. So to-day's Congress gave them Pakistan, Parity and what not! How could they give these extra representation and extra share to the Moslems as good nationalists? They did not deprive the Christians or the Jews of their seats, but the uncomplaining Hindus were deprived of their wealth to pay the premium put on treachery! As if that was quite national! They also agreed to give 50% seats to the Moslems who are but 22% in the population and 50% seats to the Hindus who are 75% in the population. Who can say after all this that the present Congress has anything in common with the Indian National Congress? The whole political lift has been vitiated by this Congress in following the most anti-Hindu communal policy, and "instead of dealing with all communities alike as Indian citizens, which was the mandate of the 'Indian National Congress', this present day 'Congress' has rewarded the treacherous community, the Moslems, who openly assert that they owe no loyalty to India. The Congress under its own Ministries oppressed the Hindus and deprived thorn of their political and cultural rights such as those mentioned above to such an extent as to cripple them for some generations to come forgetting most ungratefully the fact that the Hindus to-day constitute the majority, the back-bone of this country and have served and fed this very Congress and made it what it is.

"Realising this difference between "the Indian National Congress" and the present 'Congress' which is a veritable denial of the national principles which made you all love the first organisation, will you, 0 Hindus, who are still lingering in 'the Congress' camp cease to be deceived by the mere common label and leave this Congress without losing a minute? What is the Congress to you if it does not protect Hindu honour, Hindu culture, Hindus' political rights, Hindi language and contribute to the future glory and strength of Hindutva? Hindus do not want an inch more than what is due to them. But they are determined henceforward to see that no non-Hindu and especially the Moslems get an inch more than what is due to them. We are not going to pay any more their bill. When you heard, O Hindus, in the Congress camp, that 22% Moslems were allowed to have the same representation as 75% Hindus were allowed to have,—the Hindu, reduced to helotage in their own land—did not your Hindu blood rise in patriotic anger and peremptorily demanded from you 'Conscience or Congress?—what would you follow?"

I most earnestly appeal to you to follow the path which is dictated by your conscience to leave the Congress forthwith and join the Hindu Sanghatanists. The next elections are of a far- reaching importance. Those Hindus who will be elected will form the constitution-making body and if only the congressites go there on the strength of Hindu votes their opinion is bound to prevail as the representative opinion of the Hindus. But if the Hindu Mahasabha and the Hindu Sanghatanist party as a whole succeed in resisting the Congress and secure even a considerable minority of seats as purely Hindu seats they shall be able to exert an effective check and the world will have to admit that whatever agreement is signed by the Congress whether of Pakistan or Parity or Self-determination cannot be binding on Hindudom as a whole.

"THE CONGRESSITES THEN CAN REPRESENT ONLY THE MEMBERS OF THE CONGRESS AND NONE ELSE"

'If you want the Hindu race to revive, the Hindu honour kept unsullied Hindusthan, our motherland and holy land geographically to continue undivided and indivisible and politically independent and mighty—awaken and rise equal to the occasion The first inevitable step is to leave the Congress and join the forces of Hindu Sanghatan. The most faithful organisation, the Hindu Mahasabha, is there fighting unflinchingly with all the un-Hindu forces to the best of its power. Go and rally round its banner.

"If per chance you cannot do that then yon should vote for only those Hindus who openly pledge to protect Hindu rights and serve the Hindu cause. But never, never vote for the Congress candidate.

"We are fighting singly under the Pan Hindu Flag. The Hindu Sanghatanists are sparing no efforts which could humanly be done. Only last week a small boy of 9 was done to death in dark simply because he was a staunch Hindu Sanghatanist, a member of the R. S. S. Thousands of Sanghatanist Hindus suffer in Moslem riots in protecting Hindu temples and Hindu women almost every year. Will you kindly, O Hindus, in the Congress camp, whose heart is with us, who are blood of our blood and bone of our bone join us so that we may grow stronger and the victory of our cause is rendered quicker and more certain. But remember if we few who are fighting for the Hindu Cause are defeated, the blame of the defeat can never be attached to us who continued the good fight, but to those millions of Hindus who did not join the fight but kept on the fence and simply witnessed the Hindu banner sullied, the unity of India cut into pieces, the Hindusthan turned into Pakistan.

"I hope, though it may be against hope, that this my appeal will receive a substantial response. No honest Hindu can any longer be a Congressite and fail to vote for the Hindu Mahasabha or Hindu Sanghatanist candidates. If per chance any Hindu does not like to do that he should not vote at all. But if he is a Hindu he should never, never vote for the Congress candidate."

DR. MOOKERJI HAS DONE HIS DUTY NOW THE HINDUS MUST VOTE FOR HIM

14-11-1945

Veer Savarkarji had sent the following telegram to Dr. Syama Prasad Mookerji, the President of the Hindu Mahasabha.

HEARTY APPRECIATION OF THE BOLD STAND YOU HAVE TAKEN IN CONTESTING ELECTION AGAINST THE CONGRESS. TO THE BENGAL HINDUS I ADDRESS THEY COULD NEVER HAVE FOUND A BETTER CHAMPION TO FIGHT OUT THEIR CAUSE. DOCTOR SYAMAPRASADJI AS OUR PRESIDENT HAS DONE HIS DUTY NOW THE HINDUS IN BENGAL MUST DO THEIRS. THE CONGRESS IS SURE IF THE HINDUS VOTE FOR IT AS THEIR REPRESENTATIVE TO ACCEDE TO PAKISTAN AND EVEN PARITY ALL ROUND IN THE VAIN HOPE OF GAININC INDEPENDENCE. BUT EVEN SUCH TREMENDOUS HINDU SACRIFICE TO MOSLEMS WILL NOT PERSUADE THE BRITISH TO GIVE EVEN THE LEAST LITTLE REAL POWER WHICH EVEN WILL GROAN UNDER ANGLO MOSLEM DOUBLE BONDAGE AND THE WORLD WILL SAY IT WAS UNCONTESTEDLY AND UNITEDLY AGREED TO BY THE REPRESENTATIVES ELECTED BY THE HINDUS THEMSELVES. THEREFORE AT LEAST THE HINDU SANGHATANISTS MUST CONTEST, CHALLENGE AND FIGHT OUT THE ELECTIONS SO THAT EVEN IF DEFEATED WE WOULD UNDENIABLY PROVE THAT THE CONGRESS DIS-OWNING ITSELF TO BE A HINDI: BODY CANNOT AND DOES NOT REPRESENT ALL HINDUS ON ITS OWN CONFESSION. BUT THE HINDU MAHASABHA ALONE WHICH CLAIMS TO REPRESENT THE HINDUS AND PUT UP ORGANISED PROTESTES AS HINDUS IN ELECTIONS EVEN THOUGH DEFEATED MUST BE TAKEN UP AS THE ONLY UNALLOYED REPRESENTATIVE OF THE GENUINE HINDU VIEW. CONSEQUENTLY LET EVERY HINDU VOTE FOR DOCTOR SYAMAHRASAD MOOKERJEE AND VOTE NEVER NEVER FOR THE CONGRESS CANDIDATE. DOCTOR SYAMAPRASADJI IS SURE TO STRUGGLE FOR GENUINE INDIAN INDEPENDENCE AND INTEGRITY OF HINDUSTHAN AND SAVE THE HINDUS IN BENGAL FROM EXTIRPATION. O HINDUS, WHAT IS INDEPENDENCE TO US IF WE LOSE OUR SOUL OUR HINDUTVA IN THE BARGAIN! THE CONGRESS HAS BETRAYED THE HINDU CAUSE TIMES OUT OF NUMBER, THEREFORE DO NOT CAST A SINGLE VOTE FOR THE CONGRESS. DOCTOR MOOKERJI WILL SAVE HINDUDOM IN BENGAL; VOTE FOR HIM.

TO VOTE FOR CONGRESS IS A POLITICAL SIN

20-11-1945

" I admire your courage in standing without compromise without withdrawal to fight out the Hindu front in electional campaign in Delhi. Every Hindu voter who is proud of the Hindu seed, race, Rashtra and Rajya must come of himself to cast his vote for you.

"It is a political sin for a Hindu if he votes for the Congress which is sure to back up vivisection of our motherland and holy land either directly or indirectly by calling it self-determination. With what face the Congress, which had only yesterday

returned from its Chale-Jao to a Chale-Aao as an act of British grace, and is willing to serve the same Lord Wavell, subject to the same veto, in that very Executive Council with not a shadow of Swarajya actually won,—can give a pledge again to the voters that the Congress is going to have another Chale-Jao and fight with the British who are armed with super fortresses and super dreadnoughts, if but they are elected. This is all electoral bluff and falsehood. The legislative grounds are not the fields where the fights of independence are fought. Nor that is the monopoly of the Congress. The real question before the voter in this election is not independence. Every Hindu Sahbaite and Congressite and all parties are united on that. The Hindu Sabhaites had realized it long before it appeared on the Congress agenda.

Consequently, the real issue before the electorate is the Constituent Assembly which will be called just after this election and which will necessarily be attended by the elected representatives who will have to deal with the very questions of Pakistan, Communal Award, Parity and such others. It will be here that strong and most trusted Hindu representatives will be required by the Hindus to represent their case and resist any aggression on our rights. And who else they can be but those who are elected independently on Hindu Mahasabha ticket and bound by their conscience as well as their prestige to stand by the Hindu Banner?

"But the Congressites are even actually burning that your Pan Hindu Banner and with indignity are frothily avowing to destroy the Hindu Mahasabha root and branch as Shriyut Sarat Chandra himself, who is begging for votes at the hands of those very Hindus, said in one of his electoral speeches in Bengal. Such Congressite candidates or even those who are clever time-servers and promise secretly to the Hindus to guard Hindu right but insist standing on Congressite ticket, will all betray you, O Hindus, if you betray your case by casting your votes for the Congress candidates. For by voting for them in this election you invest them with the right to represent you. They have duped you thus always as at the Communal Award, the Satyartha Prakash issue when they left the Assembly without supporting it as they did not dare

to enrage the Moslem, accepting the parity proposal and a thousand other cases. The promises of Shriyut Vallabhbhai Patel as broadcast to the Hindus are but the promises of one man, even if sincere. But forget not that the All India Congress Committee unanimously—i.e. with Vallabhbhai's and Nehru's votes passed the resolution of self-determination which is worse than vivisection of India. This resolution stands there and the so-called nationalist Moslems will see to it that it does so.

"For all these reasons and many others the safest course for the Hindus is but to vote for the Hindu Mahasabha Ticket and never never vote for the Congress candidate. In Delhi especially every Hindu Sanghatanist should personally go and cast his vote for Professor Ramsing. Every Hindu Sanghatanist should look upon this as his holiest, Dharmic and politic duty to invest Professor Ramsingji with the right of Hindu representation. Each Hindu Sanghatanist should do so as his personal duty whether other do so or not. He himself would have done then what a Hindu ought to do. Then whether our Hindu Mahasabha candidate is elected or defeated would not be through his mistake. He would have washed his hands clean of the sin of betraying his Hindu race which now is beset on all sides with mortal attacks of the unHindu forces."

PUBLIC APPEAL TO THE BOMBAY ELECTORATE IN THE NON-MAHOMMEDAN CONSTITUENCY

24-11-1945

I implore all Non-Muslim citizens in Bombay who are entitled to vote in this election to the Central Assembly to cast both of their votes in favour of Shriyut K. H. Dham-dhere who is standing as a candidate on Hindu Mahasabha Ticket.

The reason why I think that the Congressite candidates do not deserve to be elected is in no way personal. Personally both the Congress candidates are public-spirited and patriotic. But they are seeking election on the Congress Ticket. If any citizen tries to weigh impartially the practical pro- gramme of the present day Congress and the Hindu Mahasabha, then he will soon find that the Congress has ceased to be national, democratic and progressive. It cannot even be called the "Indian National Congress". Because the founders gave the name to this institution to express thereby their fundamental mission. They wanted to unify and consolidate the different parts and provinces into an Indian Nation, one and indivisible. But the politics of the present day Congress for the last 20 years under Gandhiji's lead has been entirely engrossed to cut up that Indian Nation into pieces. They recognized the Muslim League as a body with whom the Congress could deal on equal footing. Nay, the fact is that Gandhiji and the Congress humiliated themselves before the League. Again instead of recognizing any distinction of race or religion the "Indian National Congress" considered all equally as Indian citizens. But this Gandhist Congress recognized Communal Award or their own accord recognizing differences of castes, creeds and religions,—wanted to offer undue rights to Moslems immeasurably over and above their population proportion only because they were Moslems. Then came that anti-national. anti-Hindu and un believevably disgraceful compromise between the Congress and the League, the Parity, whereby 22% of Moslems were to get equal representation with 75% of Hindus. In these and other ways the "Congress" of to-day does not owe the love and allegiance which the original Indian National Congress" deserved to get If we return the Congress can-didates as our representatives these gentlemen who are bound down to the wheel of the Congress discipline will have to willy-nilly follow the above Congress programme. In the Constitution-making body the Congress representatives will allow every Moslem group to cut itself off from the Indian Nation and claim to be a different state outside India. They will thrust on all minorities and the majority except the Moslems the new fangled and crude Urdu script even through Legislation. In short they will destroy the noble and the mighty mission of bringing into existence a united and unitarian, mighty and independent Indian Nation and State wherein all citizens are treated equally on the principle of one man one vote and all minorities as well as the majority will get equal guarantee for the free exercise of their respec-tive religious and other personal fundamental liberties.

But as opposed to this, look at the other picture, the manifesto issued by Shriyut Dhamdhere the Hindu Maha sabha candidate and also the Hindu Mahasabha programme passed in its Bilaspur Session just last year. The whole programme of the Hindu Mahasabha is so genuinely Indian National, so democratic, based on the principle of 'one man one vote' whether he be a Hindu or a Parsee or a Moslem or a Jew, and equal treatment to all before the Law as citizens of one centralized Indian State. In short the Hindu Mahasabha is out to fight to realize the above mighty mission.

First of all it recognizes no majority and no minority. It vasualises all as Indian citizens of an Indian State bearing equal status. But if that high ideal proves too impracticable then the only compromise that Hindu Mahasabha will accept is the principle of population proportion. All sections, as the Hindus, the Moslems Christians, etc., will have representations according to their population proportion nothing more nothing less. Services will go by merit alone, irrespective of castes or creeds. A merited Parsee will have the first chance in an appointment if he is better fitted on merit than any number of Hindus and Moslems put together. On these and such other perfectly democratic, just and national principle does the approved constitution of the Hindu Mahasabha take its stand. It can never accept any Pakistan or Parity or the right of self-determination on the part of 'any group' as the Congress puts it in its resolution. It does stand for as full provincial autonomy as is consistent with existence of a supreme, centralized and powerful independent Indian State.

These are the two programmes before the Non-Moslem electorate in Bombay in this election and therefore, I em-phatically call upon every voter in the Non-Moslem Constituency to cast both votes which he is entitled to have in favour of the Hindu Mahasabha candidate, Shriyut K. H. Dhamdhere alone. Because he asks not an inch more for the Hindus though they are in an overwhelming majority in the land, than what he is willing to concede to any minority in India.

The only slogan that the Congress is shouting as their special programme is that they are going to have a second Chale-Jao movement. It is clear that it is only meant to conceal their ill-deeds under an alluring camouflage. Fighting for independence is not the Congress monopoly. Upto 1932 whatever Congressite political agitation was started was a united one. Thousands of present day leaders and workers of the Hindu Mahasabha were actually leading and working and suffering in those movements along with other Con-gressites. Ever since the beginning in 1885 till 1932 amongst the foremost leaders and workers of the Congress in every movement the Hindu Sabhaites of today had a lion's share. Men like Dharwaveer Bhopatkar, Dr. Moonje, Bhai Parma-nand and thousands of other Hindu Sabhaites suffered imprisonment with the rest of the Congressites till that national party deserved its name as the "Indian National Congress". Therefore, this present day Gandhite Congress cannot monopolise all those national struggles as their special credit. This is a very important and unnoticed point. After the present Gandhite Congressites, "the Congress" when it ceased to be an "Indian National Congress" and became quite a debased new body as "Congress", it can claim only those political movements which they conducted on their responsibility since the real Congressites cut off all relations with the Congress as the Liberal Federation, the Hindu Mahasabha and others. And what were those great movements leading to independence which the "Congress" started after 1932 as the Gandhists' monopoly?—the recognition of Pakistan, the Parity principle, the Simla Conference,

the Chale-Jao movement, and the resolution admitting the right of self-determination to any group to secede from the Central Government, to Balkanize our motherland and holy-land!

If these movements constitute 'the struggle for Independence', then they constitute the very reason why no genuine nationalist would join them even if they are started ten times again.

THE REAL REVOLTS WHICH DESERVE THE NAME OF A FIGHT FOR INDEPENDENCE ARE THE ARMED RISINGS OF THE REVOLUTIONARY PARTY EVER SINCE THE ABHINAV BHARAT MOVEMENT IN 1905 TO THE WAR-LIKE ATTEMPT OF SUBHASH BABU AND HIS ARMY.

Thus even if the only slogan the Congress is using to dazzle the voters that it was going to have a second Chale Jao if their own candidates are elected, it could be silenced. by replying that even if their second Chale-Jao comes out true then it can but end in the same Chale-Aao for the second time. The British with their super fortresses covering the sky and super dreadnoughts covering the waters cannot be driven out by any Chale-Jao of this type. Let us not deceive our people with bravados. Howsoever hard let us tell them the truth. And yet let us assure them as the Hindu Mahasabha does that although we must try all possible ways in season even though they are bound to fall short of our expectation, yet there is bound to be a favourable tide which lime will enable us to catch and crown our fight with success. But that tide and time lie in seas and lands outside.

Now only the personal point remains. One of the Congress candidates is Dr. Deshmukh. I must take the public into confidence on some points which he wanted should not be discussed publicly. But unfortunately in a couple of mock-heroics he delivered he has himself publicly referred to those points and even misrepresented them. His boss, Shriyut Vallabhbhai Patel, who 'accepted' him in spite of the storm in the congress camp itself against his acceptance, has also publicly dealt with these event" in his speeches. Of course I on my part can now reply publicly to those points which they wanted me to be kept confidential.

First of all Dr. Deshmukh told the Hindu Sabha leaders clearly that he was till then weighing the question in his mind whether to accept the Hindu Mahasabha ticket or the Congressite one. He had already presided over a Hindu Sabha meeting and made a speech defending the Hindu Mahasabha position on several points as against the Congress. Of course the breach of Congress discipline was nothing in the eyes of the Congress as compared to those heinous sins which he committed in defending the Hindu rights. He had grown popular in the Hindu Mahasabha camp and wanted the Congress and Shriyut Vallabhbbai Patel to have this threatening impression in their minds that if he was rejected as a Congress candidate by them he would stand on the Hindu Mahasabha Ticket and cause enough trouble to the Congress. That was of course creditable to the Hindu Mahasabha. The Congress had to recognize Hindu Mahasabha as a rival who must be seriously met. Nay, Dr. Deshmukh had again and again asserted in the course of conversation with me that there must be such a body as the Hindu Mahasabba and congratulated me for making it so strong in such a short time. He appreciated the moral courage of those who joined the Hindu Mahasabha and rose to be its devoted leaders in spite of the fact that they could have very easily won all the seats the Congress could shower if but they would have joined the Congress. Having admitted all this candidly in private, it is regrettable that Dr. Deshmukh should act the part of a self-seeker and an opportunist. "No true Hindu," he said in a public meeting, "can join

any other organisation but the Congress".—To render what services to the Congress a Hindu should join it please? To attend the legislatures when the Congress orders to boycott them or to take a shelter behind a cupboard when the Congress orders a general march on in its Chale-Jao movement? I think even the Congress would not call such a Hindu member of it a good Hindu. Let the 'Free Press' reply.

Secondly, when it was nearly left to me whether Hindu Mahasabha should put a rival of its own after Dr. Deshmukh had been accepted by Shriyut Vallabhabhai and when he determined to stand on the Congress Ticket, Dr. Deshmukh visited me for the second time, and asked me, in as much as he was sure to defend the Hindu Rights even in a Congress camp or Councils just as a Hindu Sabhaite would do then where was the necessity or wisdom in putting up an independent candidate on Hindu Mahasabha ticket? The Congress itself had accepted the privately proposed Hindu Mahasabha candidate and this was surely a compliment paid to the Hindu Mabasabha by the Congress and an admission made by it that the Hindu Mahasabha was rightly fighting on these points. Even Shriyut Vallabhbhai and Nehru have publicly confessed these "as great errors the Congress committed." Dr. Deshmukh was so eager to win the seat without wasting a single pie or a drop of sweat by the simple trick of using the Hindu Mahasabha's weight against the Congress and vice versa that he told me he would start that very evening and have a sweet rest at Lonavala if but the Hindu Mahasabha agreed not to set up a rival candidate. This clearly showed that he knew his many a sleep was bound to be disturbed if the Hindu Mahasabha contested his seat. I asked Dr. Deshmukh "have you received any warning for your defending the Hindu case in spite of party order and the breaches of Congress discipline and have you received any written assurance from the Congress that they would not allow you to condemn and vote against Pakistan, Parity and especially the cursed self-determination in future too?" But he could not provide me with any information on these points which showed to me that he must have at least apologetically agreed not to be so naughty again. And if the Hindu Mahasabha did not set up a trustworthy, staunch and independent candidate Dr. Deshmukh was likely to fail to do even that little service to the Hindu cause which he did and would be crushed under the wheel of the Congress discipline. So I told him straightway that the Hindu Mahasabha does not and should not make an electional success the only test of Truth and Duty. Even if a single vote is not cast for the candidate of the Hindu Mahasabha even then we shall contest the election to warm our nation against the dangers that are threatening its very existence.

On all these grounds no wise and patriotic voter will vote for the Congress which has definitely made an agreement with the Government promising submission, full co-operation, readiness to fight under the British command in war and to conduct the British Government in India if only the Congressites are allowed to manage the whole show To the Moslems alone they have already promised Balkanization of India through the right of self-determination and hope against hope that it will eliminate the Moslem discontent for ever. For the Non-Moslem Constituency they have nothing hut contempt owing to the very implicit trust with which we voted for the Congress in the past. Let us therefore, show the Congress this time that the voters are its masters and not slaves and let each cast his or her both-votes for Shriyut K. H. Dhamdhere.

DECLARE GENERAL AMNESTY CABLE TO SHRI ATTLEE, PRIME MINISTER OF GREAT BRITAIN

1-12-45

IN VIEW OF GENERAL CONVENTION OF INTERNATIONAL TREATMENT DEALT OUT TO WAR PRISONERS AND IN VIEW OF THE VERY DEEP DISCONTENT AROUSED IN THE PUBLIC MIND WHICH COULD NOT BE EASILY APPEASED I IMPLORE APART FROM ANY QUESTION OF RIGHT THAT EVERY INDIAN UNDER ARREST OF THOSE WAR PRISONERS WHETHER THEY BELONG TO THE SUBHASH SAINIKS OR OUTSIDE OF IT SHOULD BE RELEASED WITHOUT ANY HUMILIATING CONDITIONS AS AN ACT OF GRACE BY DECLARING A GENERAL AMNESTY STOP I MAY REMIND HERE THAT THERE IS AN IMPORTANT PRECEDENT TO JUSTIFY THIS STEP ON THE PART OF THE BRITISH GOVERNMENT STOP AT THE CESSATION OF WAR OF 1857 WHEN IT WAS FOUND THAT A WHOLE NATION COULD NOT BE WISELY SENTENCED OR APPEASED THE BRITISH GOVERNMENT DECLARED AS AN ACT OF CLEMENCY A GENERAL AMNESTY TO ALL THOSE FIGHTERS WHO SURRENDERED THEIR ARMS ON A GIVEN DAY AND RETURNED TO PEACEFUL AND LOYAL LIFE STOP THOUSANDS WHO WERE LIKELY TO BE HANGED UNDER MARTIAL LAW WERE RELEASED FORTHWITH STOP SEVERAL FOREMOST BRITISH OFFICIALS AND HISTORIANS JUSTIFY THIS GENERAL AMNESTY ON GROUNDS OP JUSTICE EQUITY AND FARSICHTED POLICY STOP FOLLOWING THIS PRECEDENT A GENERAL AMNESTY NOW WILL DOUBTLESS SATISFY EQUITY, TOUCH THE HEART OF THE PEOPLE AND MAKE HUNDREDS OF HOMES HAPPY AND GRATEFUL.

PRESIDENT OF HINDU MAHASABHA AND MASTER TARASING SHOULD BE CONSULTED

2-4-1947

VEER SAVARKAR HAD SENT THE FOLLOWING TELEGRAM TO HIS EXCELLENCY THE VICEROY

“AS GANDHIJI OR CONGRESS ON THEIR OWN CONFESSION DO NOT AMD CANNOT REPRESENT HINDU PUBLIC AS SUCH I REQUEST YOUR EXCELLENCY TO INVITE FOR INTERVIEW PRESIDENT HINDU MAHASABHA AND TARASINGHJI BEFORE ANY FUNDAMENTAL CONSTITUTIONAL CHANGES AFFECTING HINDUS. ARE EFFECTED AS WAS DONE BY LORD LINLITHGOW, SIR STAFFORD CRIPPS, LORD WAVELL, CABINET MISSION ON SUCH OCCASIONS IN THE PAST”

VIVISECT PAKISTAN

TO FRUSTRATE THE VIVISECTION OF OUR AKHAND HINDUSTHAN WE MUST FIRST VIVISECT THEIR PAKISTAN

2-4-47

TO FRUSTRATE THE VIVISECTION OF OUR AKHAND HINDUS THAN WE MUST FIRST VIVISECT THEIR PAKISTAN. TO THIS END THREE IMMEDIATE STEPS ARE IMPERATIVE. THE FIRST THE CREATION OF A HINDU PROVINCE IN WEST BENGAL, THE SECOND THE EXPULSION OF MOSLEM TRESPASSERS FROM - M AT ANY COST, SO AS TO SANDWITCH AND SMOTHER THE EASTERN PAKISTAN BETWEEN THE TWO HINDU PROVINCES, THE THIRD THE CREATION OF A HINDU-SIKH PROVINCE IN EAST PUNJAB AND TO REJOIN THE CONTIGUOUS HINDU DISTRICTS IN SINDH TO THE BOMBAY PRESIDENCY. THUS ABOUT TEN LARGE HINDU PROVINCES WILL GET CONSOLDATED INTO A STRONGLY CENTRALISED GOVERNMENT OF AKHAND HINDUSTHAN AND WILL ENABLE IT ALL THE MORE EFFECTIVELY TO RE- ANNEX THE REVOLTING PAKISTANI AREAS TOO IN NEAR FUTURE.

BUT ALL THIS OR ANY OTHER JUGGLERY WILL PAIL TO HELP HINDUDOM IF WE DO NOT EMPHATICALLY DECLARE IT AND MANFULLY ACT UP TO THE RULE THAT THE MOSLEM MINORITY IN HINDU PROVINCES SHALL BE GIVEN THE SAME . TREATMENT AS IS METED OUT TO THE HINDU MINORITY IN MOSLEM PROVINCES. THE VERY FACT THAT JINNAHJI. GANDHIJI AND HIS SHAHID SAHIB ARE PERCEPTIBLY IRRITATE!) BY THESE PROPOSALS DOES IN ITSELF PROVE THAT THEY ARE MOST LIKELY TO BENEFIT HINDUDOM AND UNDERMINE MOSLEM DESIGNS. CONSEQUENTLY INTENSE AGITATION AND ACTION SHOULD BE RESORTED TO BY US FORTHWITH TO EFFECT IT ALL."

IF ALL HINDUS WERE EQUALLY VIRILE NONE WOULD DARE TO RIOT AT ALL

22-1-1947

The following telegraphic message has been sent by Veer Savarkarji on the occasion of the public meeting held in Poona on 22nd April 1947 to honour Sjt. Anantrao Gadre, President, Bombay Provincial Hindusabha and his co-workers, for the work done to defend the Hindu public in Bombay against aggressive rioters.

"I JOIN IN THE GRATEFUL PUBLIC APPRECIATION OF ANANTRAO GADRE, PRESIDENT, BOMBAY PROVINCIAL HINDU-SABHA AND HIS CO-WORKERS. IN HONOURING THEM WE HONOUR THOSE THOUSANDS OK VIRILE HINDU MEN AND WOMEN IN BOMBAY WHO BRAVELY RESISTED RIOTOUS AGGRESSORS. IF ALL HINDUS WERE EQUALLY VIRILE IN SELF-DEFENCE, NONE WOULD DARE TO RIOT AT ALL.

OUR FIRST SALUTE IS DUE THEREFORE TO THOSE HINDU SANGHATANISTS IN KOLABA DISTRICT IN SO FAR AS LEGITI-MATE, MANLY AND DETERRENT SELF-DEFENCE IS CONCERNED.

SAVARKAR"

MOSLEM TRESPASSERS MUST BE EJECTED TO A MAN" FROM ASSAM

26-4-1947

The following Telegram had been sent by Veer Savarkarji to the Hon'ble Mr. Gopinath Bardolai, Prime Minister, Government of Assam.

"HINDU SANGHATANISTS RESENT COWARDLY COMPROMISES WITH AGGRESSORS, WHICH CANNOT BUT BREED FURTHER AGGRES-SIONS. MOSLEM TRESPASSERS OLD OR NEW MUST BE EJECTED TO A MAN AND NO INCH IN ASSAM SHOULD BE SURRENDERED. IT IS BY YIELDING INCHES IN THE PAST THAT THE HINDUS ARE CHALLENGED TODAY TO SURRENDER THE WHOLE OF HINDUSTHAN. HINDUS IN ASSAM ARE SONS OF THOSE SIRES, WHO BEAT BACK AURANGZEBIAN ARMIES. ARE THEY TO YIELD TODAY TO THESE LEACUE RABBLES? ASSAM MUST CONTINUE AS A VALOROUS HINDU PROVINCE DISCHARGING ITS ANCIENT MISSION IN DEFENDING. AND EXTENDING THE EASTERN FRONTIERS OF AKHAND HINDUSTHAN.

ASSAM GOVERNMENT WILL PROTECT THE STATE AGAINST AGGRESSORS

REPLY OF SHRI MEDHI TO THE ABOVE

The following reply was received by Veer Savarkarji from Syt. Bardolai the Chief Minister and Syt. Medhi the Revenue Minister, Government of Assam, regarding the League aggressionists in Assam:—

"I ACKNOWLEDGE WITH THANKS THE RECEIPT OF YOUR TELEGRAM DATED THE 25TII APRIL 1947 AND THE ONE SENT TO H. P. M.. (MR. G. N. BORDOLOI). WE CAN ASSURE YOU THAT WE ARE FULLY ALIVE TO THE RESPONSIBILITY TO SEE THAT THE INTEREST OF THE PEOPLE OF ASSAM WILL NOT, IN ANY WAY, BE JEOPARDISED, AND IT WILL BE ALWAYS OUR ENDEAVOUR TO PROTECT THE INTEREST OF THE PEOPLE OF ASSAM AGAINST THE ACCRF.SSORS. ALL EFFECTIVE STEPS WILL BE TAKEN TO REPEL AGGRESSION FROM ANY QUARTER. I CAN INFORM YOU THAT NO COMPROMISE WILL BE EFFECTED WHICH WILL ADVERSELY AFFECT THE INTEREST OK THE PEOPLE OF ASSAM SO LONG WE ARE IN OFFICE AS RESPONSIBLE MINISTERS OF THE GOVERNMENT OF THE DAY."

Yours faithfully.

Sd- B. R. Medhi

Minister in charge of Finance and

Revenue, Government of Assam.

HEARTY CONGRATULATIONS TO PANDIT ANAND PRIYA FOR CONVERTING MUSLIMS TO HINDUISM

25-5-1947

The following reply was sent by Veer Savarkar to Pandit Anand Priyaji, Working President, All India States Hindu Mahasabha.

Hearty congratulations on your success in converting to Hinduism eight hundred families and those also of Muslims. It is really a substantial achievement. Your letter explains your future plan of campaign. If indeed it succeeds, it will benefit the Hindu Cause as a veritable battle won on our Gujarati Front and would amount to a culminating trophy in the valuable services you have been rendering to Hindudom throughout your life.

At present I am suffering from fever and cold and all my correspondence is suspended. But the news of your achievement delighted me so much that I am writing this reply to you in my own handwriting.

The Hindu Sanghatanist Press in Maharashtra has flashed this news in headlines.

Please convey my thanks to all your comrades in this task and my brotherly greetings to all those shuddhified Hindus who have in fact returned to their own Ancestral Home which they were compelled to leave either through force or fraud. Now let our Hindu Sanghatanists embrace back these our own reclaimed brothers with open hands and get them assimilated into Hindudom beyond recognition. They must receive a loving and equal treatment in our social circles and homes.

Hoping you success in your future campaign.

Yours sincerely,

V. D. Savarkar.

HINDU STATES SHOULD RAISE THE MILITARY AND AIR FORCE

1-6-1947

(1) The following is the text of the telegram sent by Veer Savarkarji in reply to the invitation from the Maharaja of Kolhapur to attend the Coronation Ceremony:—

"GRATEFULLY ACKNOWLEDGE MAHARAJA'S INVITATION, REGRET ILLHEALTH PREVENTS ME FROM ATTENDING CORONATION CEREMONY. I Tender Loyal Felicitations To His Highness Chhatrapati SHAHAJI MAHARAJ.. LET THE HERITAGE OF SHIVAJI THE GREAT INSPIRE HIM AMI ENABLE HIM NOT ONLY TO MEET BUT TO FORESTALL ANY ANTI-HINDU ACCRES-SION ON MAHARASHTRA. THE MILITARY AND AIR FORCES OF ALL HINDU STATES SHOULD IMMEDIATELY BE RAISED TO SUCH A STANDARD AS TO RENDER THEM A BULWARK OF HINDUDOM. THE FUTURE IS BIG WITH GREAT POSSIBILITIES; IF BUT HINDU DOM RECOVERS ITS SELF-CONSCIOUSNESS WE MAY VET REGAIN ALL THAT IS LOST."

HINDU MAJORITY DISTRICTS IN SIND SHOULD BE SEPARATED

1-6-1947

(2) The following is the text of the telegram sent by-Veer Savarkarji to the President Sind Provincial Hindu Sahha and the Chairman of Hindu and Minority Conference:—

PRESS ON WITH ALL POSSIBLE SPEED AND EFFICIENCY THE DEMAND FOR SEPARATION OF HINDU MAJORITY DISTRICIS IN SIND WITH A VIEW TO JOINING THE HINDUSTHAN UNION. PAKISTAN OR NO PAKISTAN HINDU MAJORITY DISTRICTS MUST BE SEPARATED EVEN IN THE INTEREST OF AKHAND HINDUSTHAN ITSELF.

WE SHALL CONTINUE OUR STRUGGLE TO REA\NEX THOSE REVOLTING MUSLIM PROVINCES

4-6-1947

The following telegram has been sent by Veer Savarkarji to Sjt. L,. B. Bhopatkar, President. All India Hindu Mahasabha, on the eve of the Meetings of the Working Committee and All India Committee of the Hindu Mahasabha, to in-held in New Delhi, on 6th, 7th, and 8th June 1947.

"MY PERSONAL VIEW IS THAT WE MUST VIGOROUSLY PROTEST AGAINST THE CREATION OF A MOSLEM STATE INDEPENDENT OF THE CENTRAL INDIAN STATE. WE WILL NOT SIGN WILLINGLY THE DEATH WARRANT OF THE INTEGRITY OF HIN-DUSTHAN. IF BRITAIN THRUSTS PAKISTAN ON US PER FORCE THAT IS ANOTHERI MATTER. WE WILL IN SPITE OF IT CONTINUE OUR STRUGGLE TO RE-ANNEX THESE REVOLTING MOSLEM PROVINCES. SECONDLY TO REGISTER OUR PROTEST AGAINST PAKISTAN A BLACK HAY SHOULD BE OBSERVED THROUGHOUT INDIA ON A CONVENIENT DATE, THIRDLY PAKISTAN OR NO PAKISTAN THREE HINDU MAJORITY PROVINCES MUST BE FRAMED IN BENGAL PUNJAB AND SINDH IN THE INTEREST OF AKHAND HINDUSTHAN ITSELF. LIKE THE DISTRICT OF SYLHET THE FOUR HINDU MAJORITY DISTRICTS IN SIND MUST BE ALLOWED TO DECIDE BY THEIR OWN SEPARATE VOTING TO JOIN HINDUSTHAN. FOURTHLY THE CONGRESSITE MINISTRY. MUST BE CALLED UPON NOT TO ACCEPT PAKISTAN AND BETRAY THE HINDU ELECTORATE EVEN IF THEY CANNOT PREVENT BRITAIN FROM THRUSTING IT PER FORCE ON US.

LONG LIVE AKHAND HINDUSTHAN.

CONGRATULATINS TO BIHAR HINDUS WHO FORESTALLED ANTI-HINDU AGGRESSION"

11-6-1947

"Hindus in Behar! I congratulate yon on the Pan-Hindu patriotism and valour with which yon did not only meet But did even forestall anti-Hindu aggression. You have thereby not only saved yourselves but even our Hindu brethren in adjoining provinces.

I am aware, of the campaign of vilification and persecution carried against you by the Moslems and the Hindu Quislings all over India. In their eyes the blackest crime. you committed consisted in the fact that you should have been deeply stirred by the atrocities committed on the Hindus in Bengal. They might as well condemn the hand for striking a serpent which only bit the tor! They conveniently forgot that Hindudom is an Organic National Being. If a Hindu gets illtreated as a Hindu in any part of the world it constitutes an insult to Hindudom as a whole and must be challenged by Hindus on any front convenient to them.

Again these very calumniators never found anything criminal in the fact that the Klian Brothers, Mr. Jinnah, the Moslem Ministers in Sind and Bengal and even Gandhiji and Nehru—none of whom was a Behari—should have shuddered, got shocked, shed tears and made the cause of the Moslems of Behar their own. They seem to think that Moslems are justified in avenging even a just chastisement meted out to Moslems in any part of the world but if the. Hindus in Behar feel the cause of the Hindus in Bengal their own they deserve for this crime to be bombed and bulleted en masse!

But I assure you, oh valiant Hindu sufferers in Behar, that millions on millions of Hindus all over Hindusthan have been blessing you as defenders of Hindu Faith and Hindu Honour precisely for this very fact that the Pan-Hindu Spirit which is descending down like an angel with a Godly message of hope, should have found such a splendid response in your thoughts and deeds.

I learn that Gandhiji has been exhorting that before the rains fall every Hindu householder in Behar should shelter some homeless Moslems under his roof and treat them as members of the family. That gentleman does not seem to think his life mission fulfilled by merely cutting off parts of our Motherland and handing them over to the Moslems to make room for their Pakistan. He wants now to turn every Hindu house into a bit of Pakistan and of Naokhali even before Mr. Jinnah demands it all. I ask you to brush aside these exhortations as the ravings of a Monomaniac If a Hindu has a corner under his roof and a morsel of food to spare let him shelter and feed some Hindu refugees from Bengal or the Punjab before the rains fall. For, they are indeed your brothers in faith, in flesh, in blood and essentially in the will to love and live together as brothers.

But above all, oppose tooth and nail the sinister attempt to allot separate areas to the Moslems in Behar to settle down. Beware of the fact that within a few years these Moslem areas would be claimed as stepping stones in the progress of the Pakistani corridor. Take care of the Con-gressite Ministry there, which may yield clandestinely to this Moslem demand at any moment. The Moslem refugees who want to return to their homes do not do so to oblige the Hindus there. They may quietly go back severally to their respective villages if it suits them or better still need not return at all to Behar.

PROTEST AGAINST THE VIVISECTION OF HINDUSTHAN

1-7-1947

The following message was delivered by Veer Savarkarji for 3rd July 1947, a day which was observed by the Hindus as the Black Day and the Day of Protest against the vivisection of Hindusthan.

“My message to Hindudom even on this Black Day in our History is to assure it once more, ‘Despair not!—a glorious future awaits the Hindus—if only they do not betray themselves!!’

This is not a mere rodomontade I am indulging in. Taking stock of all things past and present it amounts almost to the certainly of a law.

For, all laws are but generalisations primarily based on detailed observations. The detailed observation of the history of Hindus through centuries on centuries points in-controvertibly to the fact that the Hindu Nation is imbued inherently with such an amazing capacity for resurrection, of renaissance of rejuvenation that the Black Day which finds them completely overwhelmed by anti-Hindu forces is precisely the moment which ushers in the Day of their Deliverance to quote the Pauranic style of the birth of an "Avatar ! ! It was in the Darkest hour of the Night that Shri Krishna was born. It is the indomitable spirit of inherent vitality That has enabled our National Being to prove a most immortal in relation to other races or nations—ancient or modern and invested it with that strength which ultimately demolished and swept away all anti-Hindu forces which raised their head from time to time against us.

Where are the Greeks who accompanied Alexander and. his successors right down to the Ganges and were driven hack by the triumphant Hindu forces under Chandragupta beyond the ranges of Hindu-Kush! Not only that race of the Greeks but even the gods they worshipped are dead and gone! Dead, gone . and forgotten are also the Huns who overran all Europe but were smashed in the battlefield by Hindu sword and surrendered or got converted to Hindu-dom through the Baptism of our Sacrificial Fire. Where arc the mighty hordes of the Shakas? Defeated, driven out of Hindusthan and effaced so completely as an alien race that their very identity has become a matter of mythological conjectures. Then came almost within living memories, speaking historically, the Moslems!—What about them?

The Moslems are never tired of asserting that they came to India as conquerors and subjugating all Hindusthan raised up a mighty Moslem empire there. But they fight shy to tell the sequence. They shudder to revise the end of that story and try to hide it even from themselves! True it is that the Moslems came to India as conquerors hut they stayed out too long to hold out against the marvellous capacity of the Hindus to stay out in the field and win in the long run. To validate this historical fact just look at the following two pictures

This Picture And That.

Just take up the map of Hindusthan about 1000 A.D. The Moslems ruled all over Hindusthan unchallengeably. It was a veritable Pakistan realised not only in this Province or that but all over India. Hindusthan as such was simply wiped out. Then open out the map of India about 1700 to 1.798 A.D. and what do you see? Beating the Moslem Army to a chip in hundreds of battlefields the Hindu forces are marching triumphantly throughout India. The very Moghal throne at Delhi is smashed to pieces literally with a hammer by Sadashivrao Bhau, the Generalissimo of the Marathas.

Our Hindu-Sikh Brotherhood does ultimately deliver the punjab and Kashmir from the Moslem yoke and rules supremely from the borders of Tibet to the banks of the-Kabul River; Our Gurkha Hindus ruling Nepal, while the Marathas from Delhi to Rameshwar have planted the Hindu Flag from Capital to Capital, from temple to temple. The Moslem Empire which rose like a rocket fell like a stick and on its ruin rose up once more the Hindu Hindusthan resurrected and victorious.

It will do good even to the Moslems if they realise the import of this historical truth. The fate which overtook them when they had suceeedd in converting the whole of Hindusthan into an actual and factual Pakistan led by the might of an Aurangzeb cannot hut overwhelm the puny Pakistan of to-day led by Mr. Jinnah! if they still want to try again let them try to do their worst.

And let the Hindus too rise up and try again. Nothing has happened in the meanwhile so detrimental to Hindu Strength as to make us doubt our fitness to survive in the struggle for existence. The undying spirit of renaissance, of rejuvenation so inherent in our race shall assert itself once more and out of the very womb of the Darkness of this Black Day in our History shall burst out the Golden Dawn of a triumphant To-morrow,—if only O Hindus, you do not betray yourselves.

In this faith let the Hindus rise and renew this vow,—

(1) that we Hindus are a nation by ourselves.

(2) that Hindusthan, this Bharat Bhoomi from the Indus to the Seas is our Fatherland and Holy Land,

(3) that in spite of the treacherous betrayal by the Con- gressite pseudo-nationalism in its abetting the crime of vivisection of our Country and our State we Hindus shall continue to resist the revolting Pakistani areas till they are forced to get re-annexed to our Central and Sovereign Akhand Hindusthani State.

(4) That to achieve this consummation we will HINDUISE ALL POLITICS AND MILITARISE HINDUDOM.

NOT CHARKHA BUT CHAKRA

AND

A BHAGWA STRIPE

7-7-1947

The following telegram was sent by Veer Savarkarji to Dr. Amhedkar, Dr. Rajendraprasad, Sardar Vallabhbhai Patel and Dr. N. B. Khare.

‘THE STANDARD OF HINDUSTHAN MUST BE BHAGWA-OCHRE COLOURED. AT ANY RATE NO FLAG WHICH DOES NOT BEAR AT LEAST A STRIPE OF BHAGWA COLOUR CAN BE RECOGNIZED BY THE HINDUS AS A STANDARD THEY CAN RESPECT, THE CHARKHA TOO MUST BE REPLACED BY A CHAKRA-WHEEL OR ANY OTHER SUCH SYMBOL SIGNIFYING PROGRESS AND STRENGTH.”

ALL HINDU SANGHATANIST LEADERS AND ORGANIZATIONS SHOULD ALSO MAKE A PUBLIC DEMAND TO THE SAME EFFECT.

IT IS DHARMA CHAKRA AND NOT ASHOK CHAKRA

29-7-1947

"It is interesting to note that the Constituent Assembly with a large majority of Congressites should have unanimously removed the Charkha from the Flag which it adopted as the colours of the Indian Union and just as I had suggested publicly in the telegram sent to the Flag Commitlee-with a sincere desire to render the Flag as unobjectionable-as possible, should have replaced it by the Chakra as it obtained on the Ashok's Pillar at Sarnath. It constituted indeed a standing insult to the. intelligence of the Congressites that at they should have continued so long to inscribe the fantastic spinning wheel on their flag and should have hotly demanded that it must be recognised as a national Standard of India! This old altitude of the Congressites provoked naturally a sturdy opposition which led by the Hindu Sanghatanist? in particular had at last succeeded in getting the-symbol Charkha removed and relegated to its proper sphere-—the khadi bhandar, where it may fittingly serve as a trademark of any spinning association.

But the reference made by the Congress leaders and its Press to the "Wheel now adopted as the ''Ashok Chakra" was historically inaccurate. The fact is that this "Chakra" was not of Ashok's inention nor was Sarnath Ashok's Capital-Lord Buddha, when he felt that he had found out the real path to Beatitude and Bliss, invited his earstwhile disciples-who had left him before to listen to him again. Only a handful of them attended his invitation. It was to them that the Buddha delivered his first Sermon at Sarnath and to quote his own words "set the Wheel of Law in motion. 'Dharma Chakra Pravartan'." To commemorate this event Emperor Ashok raised later on a Pillar at Sarnath and got carved the symbolised Wheel of Law on it. It is thus the-"Dhariua Chakra" and not "Ashok-Chakra''.

The choice of the Dharma Chakra removes a still more-fundamental defect which made the old Congressite Flag fail so miserably to appeal to any sublime national sentiment. The Dharma Chakra appeals to one of the Golden Epoch? of our Hindu History during which Chanakya and Chandra Gupta drove the invading armies of Alexander and Selucus-and the Hindu Emperor Ashok, the greatest of his time, ruled over integrated and strongly centralized Bharatiya: Rashtra right from our scientific and strategic frontiers of Hindukush to the southern Seas.

Having thus noted impartially the good points in the new Flag adopted for the Indian Union which render it much less objectionable, I must emphatically state it can never be recognised as the National Flag of Hindusthan. Firstly, because the state of Indian Union and the so-called - Constituent Assembly are the creation of the British will and not of the free choice of our people ascertained by a national plebiscite and their ultimate sanction even to-day is the British bayonet and not the national consent or national strength. Secondly, the very mention of the Indian Union reminds us of the break-up of the Unity of India as a nation and a state, the vivisection of our Motherland, and the treacherous congressite abetment of that crime. How can a genuine nationalist salute such a Flag adopted by such a party with no mandate from the nation as a National Flag!

No! The authoritative Flag of Hindusthan, our Motherland and Holyland, undivided and indivisible from the Indus to the Seas, can be no other than the Bhagava with the Kundalini and the Kripan inscribed on it to deliver expressly the message of the very Being of out Race! It is not made to order hut it is self-evolved with the evolution of our National Being. It mirrors the whole panorama of our Hindu History, is actually worshipped by millions on millions of Hindus and is already flying from the summits of the Himalayas to the Southern Seas. Other Party Flags will be tolerated, some may even be respected in corresponding courtesy but Hindudom at any rate can loyally salute no other Flag but this Pan-Hindu Dhwaja. this Bhagava Flag, as its national Standard."

THE MANDIR OF HINDU MAHASABHA SHOULD NOT BE TURNED INTO MASJID OR BAZAAR

August 1947

"IS AS MUCH AS THE PROPOSAL OF THROWING OPEN FULL OR ASSOCIATED MEMBERSHIP OF' HINDU MAHASABHA TO NATIONALIST NON-HINDUS HAS KEEN PUBLICLY DISCUSSED IN PRESS I MUST EXPRESS MY VIEW IN TIME AGAINST IT. IF NON-HINDUS ARE ADMITTED AS MEMBERS IN THE HINDU MAHA-SABHA WHETHER ON POLITICAL OR ECONOMICAL FRONT IT IS BOUND TO BE DETRIMENTAL TO THE HINDU SOLIDARITY BECAUSE EVERY POLITICAL QUESTION IN INDIA IS EITHER RELIGIOUS OR CULTURAL AND EVERY RELIGIOUS AND CULTURAL QUESTION IS POLITICAL. SHUDDHI THOUGH RELIGIOUS IS POLITICAL AND PAKISTAN THOUGH CAMOUFLAGED AS POLITICAL IS RELIGIOUS. THE HINDU MAHASABHA IS A MANDIR FOR HINDU WORSHIP WHERE HINDUS ALONE CAN GO TO WORSHIP THEIR NATIONALIST SHIV. LET US NOT TURN THAT MANDIR INTO A MASJID OR BAZAAR, BY SUCH AN ERROR THE HINDUS WILL LOSE THEIR SELF BY THOSE VERY STEPS BY WHICH THE CONGRESS DEGENERATED INTO A CHAOS. WE MAY JOIN ANY NATIONALIST ASSOCIATION AS A SEPARATE PLATFORM WHERE WE HINDUS AS AN UNDIVIDED ENTITY JOIN HANDS IN SPECIAL MATTERS LIKE THE ELECTION CAMPAIGNS, SO FAR AS IT IS NOT DETRIMENTAL TO HINDU INTEREST, WITH OUR NON-HINDU NATIONALISTS. BUT THE HINDUS MUST HAVE AN ORGANI-SATION OF THEIR OWN WHERE THEY CAN THINK, PLAN, CONSOLIDATE AND ACT AS HINDUS WITHOUT CHECK, FROM ANY NON-HINDU WHO ENTERS BY RIGHT. OTHERWISE ONE DAY A MUSLIM MAY COME TO PRESIDE OVER THE HINDU MAHASABHA TOO. AS LO_NC, AS THERE ARE PURELY MOSLEM, CHRISTIAN AND PARSEE BODIES IN INDIA, SO LONG AT LEAST, THE HINDUS MUST HAVE AN EXCLUSIVE ORGANISATION OF THEIR OWN. ON THIS SPIRIT THE HINDU MAHASABHA WAS FOUNDED AND ROSE TO BE THE CENTRE OF HINDUS' SOLIDARITY AND POWER. LET US NOT UNDO THIS MONUMENTAL WORK FOR THE VICIOUS-TEMPTATION OF A FEW SEATS OR OFFICES. LET US LEAVE TO THE NEXT GENERATION THE AMBITION OF RENDERING THE HINDU MAHASABHA ITSELF, THE NATIONAL PARLIAMENT OF HINDUSTHAN.

PERPETUATE THE MEMORY OF THE REVOLUTIONIST JATIN MUKHERJI

9-9-1947

The Jatin Mukherji Memorial Committee had decided to observe the 9th of September in commemoration of the Balasore Fight that took place in 1915 between Jatindra Nath Mukherji and his four associates and the British armed forces on the banks of Buri Balam, a river in the Balasore District of Orissa. The Secretary of this Committe had requested Veer Savarkarji to send a message for the 'Day" The message was as follows:—

"I heartily join yon all in commemorating the armed fight which our brave Indian revolaionists under their heroic Captain Jatin Mukherji gave the British forces in Balasore-in 1915. I pay my grateful tribute to the memory of those brave patriots who fell fighting on that Geld in particular, as in glorifying it we glorify in general the Indian Revolutionary Movement itself. It is (he armed resistance which that movement continued to offer with undaunted courage and deathless defiance to the British Government that has. more than any other factor, enabled our people to advance to the very portals of Political Independence and Freedom to-day. But let us not forget that we cannot yet rest on our guns as the great battle is but half won and we have-still to fight it out to a finish. That is the very reason why we should draw every now and then newer and newer inspiration and strength by reciting the heroic deeds of our martyrs, soldiers and generals who fell fighting in the cause of the liberating of out motherland.

The revolutionists are over ready to acknowledge gratefully the services which patriotic workers on any other line rendered to the common cause. But it is their duty to refute the mean-minded and misleading pretensions of a faction which maintains that it was their so-called non-violent, jail-seekina, get-killed programme alone which persuaded Britain to kneel and brought about this peaceful and bloodless revolutionan event unprecedented in history. Every word in this pretension is a deliberate lie. If it is allowed to go unchallenged, it will foster in the nation a mentality of suicidal imbecility.

This could be effected best i£ an authentic history of the Indian Revolutionary Movement—say, from the year 1901 A.D. to 1947 A.D.—could be written while the generation-of those who made it has not yet wholly passed away.

If your committee undertakes such a work it would, constitute the best possible tribute that can be paid to the memory of the valiant Jatin.

So far as thc second point touched in your letter is concerned, all I can say here is that absolute non-violence is so far from being a virtue that it is absolutely sinful because it is anti-humanitarian. I have asked my secretary to enclose under a separate cover an extract from one of my Presidential speeches from the Hindu Mahasabha platform, a! Madura, elucidating the above point."

WHAT SHOULD THE PEOPLE DO WHEN THE GOVERNMENT FAILS

25-9-1947

"The vital interests of Hindudom demand that some maxims and arguments emphasized in chorus by the Congressite ministers, leaders and the press should be promptly refuted. For example Pandit Nehru has been reiterating of late that the right of retaliation or punishment belongs to the state alone and in no case the people (meaning in this case the Hindus-Sikhs) could be justified in exercising it on their own initiative and. responsibility. In laying down this maxim Panditji has happily refused to indulge in the mischievous mumbo jumbo t»f Gandhistic morals. He stated, clearly that he was not talking about the morals of this question but the practical aspects of it only. So far so good.. But he conveniently forgot to touch the most crucial and practical aspect of the question—what were the people to do. when the state proved either so unwilling or so pusillanimous as to fail miserably even to defend its own people-—not to speak of retaliating to avenge the wrongs perpetrated on their hearths and homes and honour?

Even an individual has a legal right of self-protection and of retaliation in so far at any rate as it forms an inevitable weapon of self-defence against a violent aggressor,—when the Police is nowhere in evidence or is unable or the worst of it all, is unwilling to face the aggrssor for fear of displeasing him. Verily a people must have this fundamental right which even a citizen possesses.

What were the thousands on thousands of Hindu-Sikhs to do when faced by an imminent danger of being massacred in cold blood, looted, burnt alive, forcibly converted, in short, of being exterminated as a racial and National Being by the most barbarous attacks of an organised, dangerously armed and fanatically hostile foe and especially when the state as such was nowhere in evidence so efficiently as to Tender any the least protection to them? While the state of Pakistan allowed fire-arms and explosives to be distributed to the Moslem population throughout Western Punjab, the League leaders were openly inciting their people that Pakistan was but a springboard to pounce upon Hindusthan and the Moslems in their thousands were parading in the streets, in towns and in cities dangerously armed and raising terror-striking slogans "Haske liya Pakistan marke lenge Hindusthan" While the Moslem state was planning in this wise definite campaign of invading Eastern Punjab and capturing Delhi in order to celebrate the inauguration of Pakis-tan—what was the Government of India doing in its capital at Delhi to counteract these dangerous developments on the part of our enemies? The first step the congressite ministers look was to deny emphatically that there existed any enmity at all between the two states, that they had won a triumph in bringing about a bloodless revolution by vivisecting our Motherland to avoid bloodshed and that the only thing which their immediate duty demanded was to order a Day of general rejoicings to celebrate the inauguration of their Indian Slate! In Delhi itself they allowed some fifty thousand Maos and several Khaksars to concentrate with secret stores of fire arms and explosives and with an ill-conceived design to capture the capital wherein fifty percent of the police were allowed to be Moslems under the command of a Moslem Commissioner! The Hindu San-ghatanists kept shouting from house-tops throughout India "Danger Ahead ! This is no time for rejoicings while you are stranded on the top of a volcano already in eruption! "But they were declared as traitors and

communalists and were hunted out and imprisoned from province to province. The Frontiers of East Punjab were left totally undefended. The consequence was that two days before the 15th of August rose, a general massacre of the Hindu-Sikh population accompanied with indiscribable horrors became the order of the day. But while that Moslem Province was resounding with shrieks of thousands on thousands of Hindu-Sikh women, men and children being outraged, murdered, thrown into flames alive, and was having a blood-bath in rivers of Hindu Sikh blood there, here in Delhi the Ministers of the Indian State were literally feasting and fiddling to celebrate their bloodless revolution!

Under these circumstances what wonder is there that millions of Hindu-Sikhs prompted by the instinct of self preservation and animated by the spirit of Pan-Hindu consolidation rose in arms in East Punjab, in Bharatpur, in Alwar, in Patiala and in Delhi itself and retaliated to the best of their might and means so furiously and effectively as to checkmate the Moslem hoards from attempting an invasion of East Punjab, threw them on their defensive and saved Delhi itself from being captured by the Moslems concentrated there. If Panditji and his Congressite comrades are still safe and secure in their scats, they owe it to this brave fight which the Hindu sanghatanist and Sikh forces gave in the nick of lime. And still it is he who unblushingly comes forward to deliver to them a sermon on the exclusive right of the State to retaliate!

Had a Shivaji or a Ranjit Singh been at the head of the Slate, they could have demanded with propriety that the people should leave the right of retaliation in their hands alone But when the puny Pandit tries to demand it in the accents of Shivaji, it strikes as funny as it would do if a pigmy standing on his tiptoe tried to rival a giant in height.

Nevertheless in all sincerity I exhort once more my Hindu brethren in the Congress and the Cabinet to take a lesson, at least now, from past errors, cease to be idealists and join hands with Hindu sanghatanists to face realities as revealed by the recent happenings. The stark realities in the main are these:—

(1) That the Moslems have tacitlj declared a war on Hindusthan with a view to transform it altogether politi cally, religiously and culturally into a Moslem-sthan.

(2) That intense preparations to invade Hindusthan with up-to-date arms and air force are already afoot and with the help of the Pathans and Baluchis across the Frontiers and perhaps, under the lead of the Amir of Afghanistan they mean to open two extensive fronts in the main, one from Kashmir to Junagad—both included—and the other in the South under the command of the Nizam threatening the territory from Macchalipatam to Goa on one side and C.P. and Berar on the other.

(3) That the Moslems in India are bound to rise in revolt simultaneously with this invasion from outside to sabotage and stab our state from within.

(4) That to forestall and counteract this Islamite peri] our State must raise a mighty force exclusively constituted by Hindus alone, must open arms and ammunition factories exclusively manned by Hindus alone and mobilize everything on a war scale.

(5) That we should make it quite clear that the Moslem minority in Hindusthan shall receive the same treatment for better or for worse in kind and in scale that the Hindu Sikh minority receives at the hands of the Moslem Government, in all respects such as representation, services and even rights of citizenship.

(6) As in the very nature of things and on their own confessions neither the Gandhistic ideology nor the pseudo- rationalistic idealogy of the Congress can ever cope with this Islamite offensive and as the Hindu sanghatanist ideology alone can and will be able to fight out this danger success fully, the Government should consist of such Ministers alone who are pledged to the Hindu Sanghatanist ideology alone. If the Congressite Ministers are unwilling to accept this Indispensable programme they should at least be patriotic enough to resign and hand over Government to the Hindu Sanghatanists and Sikhs. It is a self-conceited plea that questions the ability of the Hindu Nation to replace the present Congressite Ministers by leaders as able or even by better ones. If the Government is handed over to a Sikh-Hindusanghatanist Coalition, a cabinet could be form ed within a week which will be not only more efficient but what is chiefly important shall also be far more willing to accept and carry out undauntedly the above programme which as we have proved is absolutely indispensable to face the stark realities as noted above."

NEHRU DOES NOT WAST TO FIGHT AGAINST PAKISTAN BUT AGAINST HINDU RAJ

22-10-1947

"The Gandhist ministers, leaders and newspapers have recently trotted out a new stunt to cover their dismal and disastrous failure to protect the life, property and honour of our nation and perhaps with a crafty design to capture Moslem votes in the joint electorates to come. Pandit Nehru, their megaphone, has recently been addressing a number of meetings wherein instead of assuring and enlightening the people as to how his government is going to forestall and frustrate the covert machinations and overt challenges of the Moslems to conquer and convert the whole of Hindus-than into a Pakistan, he has been indulging into furious denunciations against the demand for a Hindu State! As if the mere demand for a Hindu Raj constitutes a danger to his Government so much more imminent, impending, incalculably disastrous as to call for his immediate attention than the already established Moslem Raj in Pakistan where fanatical atrocities, arson, blood-shed and butchery have been the order of the day and millions of Moslems keep parading the streets with such war cries as "Haske liya Pakistan! marke lenge Hindusthan!" Pusillanimous enough to tolerate these diabolical actions and threats on the part of the Moslems against his 'Indian Union". Pandit Nehru and his pseudo-nationalistic section in the Congress are delivering mock heroics against the Hindus and swearing that they will fight tooth and nail against those who demand a Hindu Raj!

Pandit Nehru swaggers on that if the Hindu Sanghatanists persist in their efforts to establish a Hindu Raj, they would meet with the fate of Hitler and Mussolini. He forgets that the Hindu Sanghatanists are led by hundreds of those seasoned veterans who had fought in the vanguard of Indian Revolu tionist forces against Britain when Gandhiji, speaking politically, was still in his swaddling

clothes and the Pandit was not vet born. Some of them defied she sword and the scaffold and the sacrifices and the sufferings undergone by each of them in the fight for Indian Independence outweigh the sacrifices of all the Gandhist ministers totalled together. They cannot be terrorised by the threat of such Carpet Knights as the Pandit and his clan. In case they fail in aiming so high, they are prepared to face any fate in the defence of the honour, greatness and glory of Hindudom. But what in case they succeed in establishing a Hindu Raj? What fate should the Pandit and such other traitors to the Hindu Raj deserve?

The demand for a Hindu Raj, these pseudonationalists say, is communal, stupid, medieval, theocratic, a menace to the progress of mankind itself! But they conveniently refuse to tell us what they precisely mean by Hindu Raj, before they characterise it in the above-mentioned vilifying terms Nevertheless, assuming for the sake of argument that the demand for a Hindu State deserves this condemnation on all these counts, may we ask them was not the demand for a Moslem State at least equally condemnable on these very counts ? Did not the Moslems base their claim to own the Pakistani Provinces on the ground that the Moslems constituted the major community predominating there? How then that was communal claim respected by you as so fundamentally national as to vivisect our Motherland to make room for an Independent Moslem State? Why did you not refuse to listen to that 'communal" as 'stupid'? Did not the Direct Action the Moslems resorted to to prove it to the. hilt that the Moslem State they demanded was avowedly theocratical, setting the hands of the clock of human progress back not only to the "medieval" but to the bestial age? But instead of fighting against that demand for a Moslem Raj you actually abetted the crime of cutting integrated India right into two halves directly on communal lines which the Anglo-Moslem conspirators perpetrated and handed over Pakistan to the Moslems so ceremoniously, with such ease and grace as you would hand Over a cup of tea to a welcome guest! With what face now can you vilify the demand for a Hindu Raj on these very counts even if it could he said to possess all the above traits?

Had not Gandhiji himself conspired with the Ali Brothers to invite an invasion by the Pathans and to enthrone the Amir of Afghanistan as the Emperor of India? Had he not declared again in the year 1940 in writing and repeated it now and then that if the Nizam subduing the Hindu Princes and with the support of Frontier tribes took Delhi and became the ruler of India that would be a perfect Home rule, a cent percent Swaraj? Thus a Pathani or a Nizami Moslem Raj is. to Gandhiji a cent per cent Swaraj. But Hindu Raj? Oh no! It would be communal, fascist, anti-national and an anathema! ! !

You contend further on that our country and OUR state cannot be called Hindusthan and a Hindu State as some non-Hindu minorities too are citizens thereof. But how is it that inspite of the presence of Hindus, Christians, Parsees and other non-Moslem minorities in its territory, all of you and Gandhiji in particular keep salaaming and saluting the newly carved out Moslem Raj as 'Pakistan' which avowedly and literally means a Holy Moslem Land, a Moslem State? Is it not a fact that almost all slates and nations are called after the names of what the League of Nations termed 'National Majority" predominating in each? Nor have you yourselves ever felt any qualm of conscience in recognizing Baluchistan, "Vaziristan, Afghanistan, Turkastan or the Turkish State as such in spite of the presence of non-moslem minorities there? How is it then that the very mention of the name of Hindusthan or the Hindu State alone takes your breath away as if you were smitten by a snake-bite?

The only reason yon have been so emphatically re-iterat-ing to defend your recognition of Pakistan as an Independent Moslem Raj in spite of all these objections to it, is to the effect that you were faced with the only alternative ‘bloodshed or Pakistan’ and so to avoid bloodshed you were persuaded to accept Pakistan. Leaving aside the fact that such a cow ardly reason condemns your action more than defends it, we only ask, do you not thereby insinuate unwittingly enough that if but the Hindus too face you with a similar alternative ‘bloodshed or Hindusthan’ you will be persuaded to accept Hindusthan too with equal readiness?

I warn the Hindu electorate categorically for the thousandth time that unless they remove these pseudo-nationalist leaders from the helm of our state, the Gandhistic Indianism will allow Moslems inside India to capture key-posts in the army’ the police, and the state. These Moslems will rise from within as soon as the Pakistani forces invade India from North, East, West, South, as they arc sure to do in the near future and taken ‘unawares’ as usual the Gandhist Government of to-day will go down in no time and India will be converted by the Moslem conquest into an Akhand Pakistan.

The choice therefore is not between two sets of personalities but between two ideologies, not Indian Raj or Hindu Raj but Moslem Raj or Hindu Raj, Akhand Hindusthan or Akhand Pakistan.

The Hindu Sanghatanist ideology alone can, therefore, save our nation and re-establish an Akhand Hindusthan from the Indus to the Seas.

THE ELECTION IS A CONFLICT BETWEEN TWO IDEOLOGIES

14th November 1947

In reply to pressing requests from Bengal Hindu Maha-sabha Veer Savarkarji wired the following two messages to Shriyut N. C. Chattarji, President Bengal Hindu Mahasabha, in connection with the election campaign at Bir Bhum.

(1) The first message dated 11-11-1947 runs:—

"YOUR WIRE, REGRET MY INABILITY OWING TO ILL-HEALTH. MY MESSAGE IS THAT HINDU ELECTORATE WILL ONLY OBLIGE ITSELF IF IT VOTES FOR THE HINDU MAHASABHA CANDIDATE. IT IS NOT A CONFLICT BETWEEN. TWO PERSONALITIES HUT Two IDEO-LOGIES. CONGRESS CAN NEVER ADVOCATE AND PROMOTE HINDU CAUSE AS IT REFUSES TO REPRESE\r THE HINDUS AS HINDUS. HINDUSABHA ALONE IS WILLI3SG AND ABLE TO ADVOCATE THE HINDU CAUSE. TO VOTE FOR THE HINDU MAHASABHA IS TO CAPTURE POLITICAL POWER TO USE IT TO DEFEND HINDUDOM ACAINST ANY ANTI-HINDU FORCE. THE HINDUS WERE DOOMED TO A DOZEN NOAKHALIS AND KHANDIT PAKISTAN'S AS THE RESULT OF THEIR BEING DUPED INTO THEIR SUICIDAL VOTING FOR THE CONGRESS IN THE PAST AMD IF THEY VOTE AGAIN FOR THE CONGRESS THE ONLY FATE THEY KILL MEET WITH IS AKHAND PAKISTAN[7]. TO VOTE FOR THE HINDU-SABHA IS A VOTE FOR THE AKHAND HINDUSTHAN. TO VOTE FOR THE CONGRESS WHICH IS BOUND AS AN INEVITABLE CONDITION OF ITS IDEOLOGY TO ENABLE SURHAVARDIS AND AZADS TO DOMINATE THE STATE IS A VOTE FOR AKHAND-PAKISTAN. LET THE HINDUS CHOOSE."

(2) The second message dated 14-11-1947 runs:—

"MY SECOND MESSAGE IS THAT IN EAST BENGAL MUSLIMS ARE. AVOWEDLY RAISING A MIGHTY MUSLIM RAJ WITH A VIEW TO INVADE WEST BENGAL TOO. THIS CAN ONLY BE COUNTERACTED BY CREATING IN WEST BENCAL A MIGHTIER HINDU STATE. PSEUDO-NATIONALISTIC CONGRESSITE IDEOLOGY NEITHER WILL NOR CAN DO IT AS IT MUST AIM TO ALLOW MUSLIMS TO SHARE MINISTRY AND KEY-POSITIONS IN WESTERN BENGAL TOO. HINDU SANGHATAN IDEOLOGY ALONE CAN AND WILL DO IT AND PROTECT HINDUDOM NOT ONLY IX WEST BENGAL BUT IN EAST BENGAL TOO BY ACTIVELY CHECKMATING ANY ILLTREATMENT GIVEN TO HINDU MINORITY IN PAKISTAN THROUGH REPRISALS. HINDUS MUST THEREFORE. VOTE FOR THE HINDU MAHASABHA CANDIDATE IN BIR-BHUM AND EVERYWHERE IF THEY WANT TO SAVE BOTH BENGALS FROM THE FATE OF NOAKHALI."

GLAD TO NOTE THAT INDEPENDENT JEWISH STATE IS ESTABLISHED

19-12-1947

"I am glad to note that the overwhelming majority of the leading nations in the world should have recognised the claim of the Jewish People to establish an Independent Jewish state, in Palestine and should have promised armed assistance to get it realised. After centuries of sufferings, sacrifices and struggle the Jews will soon recover their national Home in Palestine which has undoubtedly been their Fatherland and Holyland. Well may they compare this event to that glorious day in their history when Moses led them out of The Egyptian bondage and wilderness? and the promised land flowing with milk and honey came well within sight.

Judging from the Indian Press in general our public seems to be misinformed by a sinister pro-Moslem propaganda regarding this Palestine issue. It must be emphasized therefore that speaking historically, the whole of Palestine has been, from at least two thousand years before the birth of the Moslem Prophet the National Home of the Jewish people. A long line of their great prophets and kings, of Abraham and Moses, of David and Soloman, has endeared that country to them as their Fatherland and Holyland. The Arabian Moslems invaded Palestine only a few decades before they invaded our Sindh and just as their fanatical fury exterminated the ancient Egyptians or Persians, they attempted to wipe out with fire and sword the Jewish people too. But they failed in this unholy ambition. The Fatherland or the Holyland of the Arabian Moslems lies in Arabia and not in Palestine.

In justice, therefore, the whole of Palestine ought to have been restored to the Jews. But taking into consideration the conflict of self-interests of the powerful nations in the UNO, their support to the resuscitation of the Jewish State in a part of Palestine at any rate wherein they still happen to be in majority and which includes some of their prominent Holy Places constitutes an event of historical justice and importance.

It is consequently to be regretted that the delegation which represented our Hindusthani Government in the UNO should have voted against the creation of the Jewish State. The speeches of Shrimati Vijayalaxmi in particular were justly ridiculed when she declaimed melodramatically that the Indian Government refused to stab the unity and integrity of the Palestine State in the back by carving out a seperate Jewish State,—forgetting for the while that the very Indian Government had stabbed the unity and integrity of their own nation only the other day and gloated over it as an event for public jubilations! Pandit Nehru made his case more untenable by stating that the creation of the Jewish State was opposed by his Government to secure the goodwill of the group of the petty Moslem States in Asia. But what about the loss of the goodwiil of the Jews in India and outside and of the powerful nations which voted in support of the Jewish State? As a policy it is as absurd as to sacrifice the goodwill of an army of giants to secure the goodwill of a handful of pigmies. Moreover, can Hindudom at any rate forget that these petty Moslem States and even the Chinese Moslems who are conspiring to create a Chinese Pakistan have been egging on the- Moslem League to carve a Pakistan out of our Motherland.

The international policy of Hindudom at any rate must always aim to break up the power of the Moslem Blocks from Africa to the Malayan Peninsula. The creation of a strong and independent Jewish state must serve to checkmate the aggressive tendencies of Moslem fanaticism in general. The Jewish people bear no political ill-will towards Hindudom. The Jewish minority in Hindusthan too had given us no cause to suspect them as we have been compelled to suspect the Moslem minority. Whatever the attitude of the present Congressite Government be the Hindu Sanghatanists at any rate cherish goodwill towards and extend their moral support to the establishment of the independent Jewish State in Palestine on moral as well as political grounds....

THROW OPEN THE HINDU TEMPLES TO All. HINDUS ALIKE

Raje Raghoji Bhonsale,

I thank your gracious self, Shreemant Chitanavis, the self-sacrificing Hindu Leader Chingole. and the Hindu Public in general for throwing open the "Ramtek Temple" at Nagpur to all Hindus alike irrespective of caste OR creed, on equal terms.

2. I exhort not only the so-called touchables but also the so-called untouchable castes, who give no access to the other un-touchable castes into their temples, to follow your noble example.

3. Every Hindu temple must be thrown open to all Hindu? alike on equal terms. Any limits advisable for purity, cleanliness and safety should be applicable to all Hindus alike irrespective of caste distinctions based on birth alone.

Yours sincerely,

V. D. Savarkar

I HOLD THAT THERE COULD NOT HAVE BEEN ANY VINDICTIVE MOTIVE

Letter to Shri Annarao Bhopatkar

Bombay 28

Dale 14-2-49

Dear Annarao,

You must have been knowing by this time that I have arrived here safe and am staying at present in my own bouse. Owing to the shattered condition of my health, physical and mental. I have decided to retire from public life.But I was surprised to read this morning an U. P. Agency news that the president of the Hindu Mahasabha had called upon the Mahasabhaites to demand a governmental inquiry into the question as to who were responsible; in sanctioning my prosecution in the Gandhi Murder trial and to demand that those found responsible should be brought to book by the Government.

If this be true I regret that such a hasty step should have been taken without consulting or even informing me before hand.

I hold that there could not have been any individually vindictive motive that actuated the Government in sanctioning the prosecution. The legal advice given to the government might have been hasty, misleading, even panicky under the shock of the great tragedy which we all deplore, but it could not have been intentionally malicious.

I think it is better in public interest that so far as I am concerned we should all lei the curtain fall on the tragedy now that I have secured such a fair and honourable acquittal to which you have contributed more than anyone else.

Will you therefore cancel your circular by issuing a second confidential circular to the Mahasabhaites and spare me from figuring as a central figure in such an uncalled-for public controversy once again.

I hope you will excuse me for the request. More when we meet. I am dropping a note to the Home Minister Bombay too

Yours faithfully,

V. D. Savarkar

THANKS TO SHRI P. R. DAS

To

Shri P. R. Das, Bar-at Law,

Patna, Bihar

Mahashaya,

Please to accept my grateful thanks for your trenchant now triumphant defence speech in vindication of my innocence in the Red-Fort-trial.

7 March 1949

Savarkar

SARDAR PATEL'S LIFE CONSTITUTES A NATIONAL ASSET

Savarkar Sadan

Bombay 28

Dt. 1- 4-1949

To

Sardar Patel

Home Minister, Indian Govt., Delhi

Mahashaya,

Entrain from Bangalore to Bombay learnt the news of the plane accident at Jaipur. On reaching Bombay I am writing immediately congratulating our nation and yourself on your safety as your life constitutes a national asset. It was your grasp of realities and firm hold on the helm which has steered the ship of our newly born Bharatiya slate clear of many a rock and shoal.

V. D. Savarkar

Savarkar Sadan,

Dadar,Bombay,28.

Date:—22-4-1949.

Syt. T. S. Misraji,

Secretary, U.P. Hindu Sabha Sammelan Mahashaya,

Your letter dated 15-4-49 to hand, I thank you personally and also all our friends and co-workers for their kindness and trust in me which must have persuaded them to invite me to preside over the forthcoming Hindu Sammelan your letter refers to.

But unfortunately for me my illhealth makes it impossible for me to undertake any journey. I am practically confined to bed and cannot even entertain interviews at home to avoid mental strain on medical advice.

It is therefore quite impossible for me to preside at the sammelan, I wish it every success just the same. Please la convey my compliments to Mahant Digvjaynathji and all our friends and co-workers. If I could I would have served the sammelan even as a volunteer but now they should all excuse-me; for I am simply helpless.

Yours sincerely

V. D. Savarkar

CONSTITUENT ASSEMBLY HAS RONE AWAY WITH RESERVATIONS

Veer Savarkar sent the following telegram on 30-5-1949

To,

The Hon. Sardar Patel,

Home Minister, Indian Govt., Delhi.

Dear Sir,

"I HEARTILY CONGRATULATE YOU AND CONSTITUENT'S ASSEMBLY ON LEADING AND ADOPTING THE RESOLUTIONS DOING AWAY WITH SEPARATE ELECTORATES, RESEVATIONS, AND WEIGHTAGES BASED ON INVIDIOUS RACIAL OH RELT- GIOUS DISTINCTIONS AND ON HAVING THUS VINDICATED THE GENUINELY NATIONAL CHARACTER OF OUR BHARATEEYA. STATE. I HOPE THE ADMINISTRATION WILL BOLDLY CARRY IT OUT IS EFFECT IN LETTER AND IN SPIRIT."

LONG LIVE SANGH

The following telegram was sent to Golvalkar Guruji on 15-7-1949.

"HEARTY FELICITATIONS ON YOUR RELEASE, LONG LIVE THE SANGH AS THE VALOROUS CHAMPION OF HINDUDOM.-

V. D. SAVARKAR."

BHARAT, HINDI AND DEVNAGARI

Veer V. D. Savarkar sent the following telegram to the president of the Constituent Assembly, on 5-8-1949.

"I AM VOICING THE SENSE AND SENTIMENT OF MILLIONS-OF OUR COUNTRYMEN WHEN I BESEECH THE CONSTITUENT ASSEMBLY TO ADOPT BHARAT AS THE NAME OF OUR NATION, HINDI AS THE NATIONAL LANGUAGE AND NAGARI AS THE NATIONAL SCRIPT."

MASTER TARASING IS RELEASED

The following telegram was sent by Veer Savarkar on 5-10-49.

TO

MASTER TARASJNG, AMRITSAR, PUNJAB. BHAI,

I AM EXTREMELY DELIGHTED TO SEE YOU RELEASED. NO ONE CAN APPRECIATE MORE HIGHLY THE PATRIOTIC SERVICE YOU RENDERED IN FURTHERING OUR COMMON CAUSE THAN I DO. YOU WERE ONE OF THE FEW LEADERS WHO KEPT UP THE HEROIC SPIRIT OF OUR PEOPLE IN THE DARK DAYS OF THE PARTITION AND SAVED EAST PUNJAB-AT ANY RATE, FOR US.

V. D. SAVARKAR.

ILL-HEALTH MAKES IT IMPOSSIBLE....

The following telegram was sent on 22-11-1949 to-Shri Devendranath Mookerji, General Secretary, Bengal Provincial Hindu Sabha, Calcutta.

'"RECEIVED YOUR WIRE. I GRATEFULLY ACKNOWLEDGE THE' CONFIDENCE PLACED IN ME BY THE RECEPTION COMMITTEE IN NOMINATING ME UNANIMOUSLY AS PRESIDENT ELECT' OF THE HINDU MAHASABHA. BUT I REGRET THAT' RAPIDLY DECLINING HEALTH MAKES IT IMPOSSIBLE FORME TO ACCEPT THE PRESIDENTSHIP. I IMPLORE THE COMMITTEE TO PLEASE PARDON ME."

V. D. SAVARKAR.

I SHALL INAUGURATE THE SESSION

Text of the telegram that was sent on 5-12-1949 to the General Secretary, Reception Committee, Akil Bharatiya Hindu Maha Sabha Session.

'YOUR WIRE: UNDER SUCH OVERWHELMINGLY KIND PRESSURE OF RECEPTION COMMITTEE I HAVE TO YIELD INSPITE OF MEDICAL ADVICE TO THE CONTRARY. I CONSENT TO INAUGURATE THE SESSION ON 24TH PROVIDED MY HEALTH DOES NOT FAIL ME ALTOGETHER AT THE ELEVENTH HOUR.

V. D. SAVARKAR.

DR. KHARE ELECTED AS PRESIDENT

The following telegram was sent on 7-12-1949 to Dr. N. B. Khare, Dhantoli, Nagpur.

"HEARTY CONGRATULATIONS ON' YOUR BEING UNANIMOUSLY ELECTED PRESIDENT OF THE HINDU MAHASABHA. . .,"

V. D. SAVARKAR.

MESSAGE ON THE INAUGURATION DAY OF THE BHARATIYA REPUBLIC

24-1-1950

It is glorifying to learn that on the coming 26th day of January the inauguration ceremony of our Independent Bharatiya Republic is to take place with due eclact. Every citizen whose loyalty to our motherland is above suspicion, unconditional and whole-hearted cannot but join rejoicingly the national celebrations on that day to commemorate the emancipation of our motherland from the British bondage. Let us sink our petty squabbles over provincialities, personalities and party platforms on that day and presenting a trailed front on the only one and common platform—-the platform of our motherland—proclaim our national victory to the world!

Yes! It is indeed a glorious victory that we have won. It is silly to fancy that a pious change of heart made the English grow generous overnight and leave India of their own accord. The fact is that they did not leave India of their own accord but that they were driven out of India by us When the Roman conquerors left Britain it is said that the British went down on their knees and besought the Romans not to leave them between the devil and the deep sea. We have not knelt before any one in that wise but have thrown the very devil in the deep sea. Had the English got really weary of the Empire on any conscientious grounds how is it that nearly the whole continent of Africa and several other parts of the globe are still groaning under their heels? The fact is that ever since the War of Independence was declared against the British in 1857 our fight to liberate our motherland had been uninteruptedly carried on, here through constitutional channels, there through campaigns of civil resistance and everywhere and throughout by our armed revolutionary forces both inside and outside India, till at last with their manpower exhausted during the two world wars the British found to their dismay that the Indian army and navy too on whom they used to rely in the last resort were up in arms against them and wore thus compelled to show the while flag, withdraw from the battlefield and leave India free. The international situation too could not have helped us by itself if our revolutionary leaders outside had not taken advantage of it both in 1914 and in 1942 smuggled arms and ammunitions, fomented revolts inside India and raised Indian armies in anti-British nations to invade India from outside with a view to free her. The tact which thus utilised the international situa-tion against our enemy was in itself an act of war.

Nor had this Revolution been a bloodless one as some lotus-eaters now comfortably potted assert off and on in a mood of wishful thinking. As if the God-fearing British withdrew from the field only to spare our blood! It may be true that these patriots did not spill a drop of their personal blood. But what of the nation as a whole? In the revolutionary- rising of 1857 alone not less than one hundred thousand of our soldiers and citizens fell fighting on the battle-fields. During the last fifty years the gallows continued to get soaked with the freshest and the purest blood of our martyrs—from the Chaphekars in Poona to Udhamsing in London. During the Kooka rising, the revolt led by Vasudeo Balwant Phadke, the Gadar rising, the Komagatamaru incident, the mutinies in Hongkong, Singa- pur and Burma etc. in the first world war, the Jalianwala Bag massacre, the battle fought by the I. N. A. under the command of our deathless Netaji, the mutinies which broke out in the Indian navy and above all in those black days when we had to pay the balance in blood to the British Diplomacy in settling our accounts with Pakistan through massacres and counter massacres wherein not less than a couple of lacs of people on both sides got cut outright—did not rivers of blood flow?

It is thus a hard won national victory that we mean to commemorate on the day of the birth of our Bharatiya republic. There is no cause for any sense of self-diffident frustration. Even the painful consciousness of the 'Partition* which we all so deeply deplore should not be allowed to. instil a sense of defeated mentality in us. If, when all was lost, we have succeeded in liberating three fourths part of our country we can surely recover the rest if we arc bent on doing so. True the Partition today is a 'settled fact". But had not Alexander himself torn off these VERY parts from our motherland and dubbed it a settled fact? Yet History tells us how Selucus handed back to us all those parts of our natural frontiers right up to Hindu Rush and gave his daughter in marriage to Chandra Gupta to seal mutual friendship. Verily we have our own ways to resettle settled facts. Let us first consolidate what we have already got and follow courageously the policy of tit for tat to all outsiders concerned and all will go well with us.

But we must not forget . that mere rejoicing on the Inauguration day would but amount to vain-gloriousness and frivolity if we fail to realize the corresponding responsibility we incur to protect the republic from all external aggression as well as from internal anarchy. That can only be done by building up a powerful army, navy, and air force.

Consequently I appeal to youths in particular to make a grim resolve on this day to join these national forces in their hundreds of thousands and thus to discharge the first and foremost patriotic duty they owe to their motherland.

V. D. SAVARKAR.

LETTERS TO SHRI S. R. RANA

NO. 1

Savarkar Sadan,

Dadar, Bombay, 28.

Date: 9-3-1950.

To

Sjt. S. R. Rana

56 Rue Lafayette

Paris 9

My dear and revered Ranaji,

I was extremely glad to receive a copy of your letter dated 8-2-50 sent to Sjt. Kulkarni of the Kesari Office in “which you have so kindly referred to me. I was also very glad to read in it that though aging fast as was but natural you were till then ‘keeping well.’ My health, under the stress and strain and physical and mental agony spreading over a lifeterm, has inevitably been broken but nevertheless I am here to-day enjoying the most unexpectedly delightful moment of writing a letter to one of my dearest comrades and friends in the stormy days of the Revolutionary Struggle during the first decade of this century! You are about the only veteran of this brave land of Indian, patriots in, Paris and London who is still surviving at this- hour.

After some forty years to hear your voice through your letter and to respond .to it strikes me like a talk of two spirits, across the giave!

Well, those forty years have passed; that struggle is. fought to a finish; and the British are driven out of our motherland, and our Bharat Bhumi stands free and independent. The Abhinava Bharat is born!

There are limitations to it all. But no nation became free in its entirety at a stroke! Neither Shivaji, nor Garibaldi, nor Washington, nor De Valera could realise their dreams in their entirety at a stroke. And yet in as much as they succeeded in liberating by far the major pact of their motherland from the bondage of aliens and could establish an independent national state they rightly felt their mission substantially realised and were rightly acclaimed by the world as rational liberators of their motherland.

The mission of ‘Abhinava Bharat too has thus been on the whole triumphantly accomplished. An independent Indian State comprising at any rate. three fourths of our motherland is brought into being after a life and death national struggle armed and unarmed in which the members of “Abhinava Bharat” organization too had played a heroic and historical role.

Consequently it is desired by a number of friends and admirers in Maharashtra to pay a public tribute of gratitude to that first and foremost Revolutionary organization, the “Abhinava Bharat” and honour the few survivors

amongst its pledged members who are still with us. The function will take place in Poona on the 10th May. the day on which the first shot was fired in the Revolutionary War in 1857 and which day has been observed yearly by the. Hindu Mahasabha throughout India as independence pledge day. Mr. Ketkar of Kesari is busy organizing that public function.

He would have felt extremely honoured and pleased if you could have been present amongst us in Poona on that day. But your letter makes it clear that your health and circumstances make it unlikely. Nevertheless your blessings and appreciation would be highly valued by us.. I am going to declare on that day the formal dissolution, of that Revolutionary organization—"Abhinava Bharat"—as its mission has been triumphantly fulfilled.

you must have read something about my tour to Calcutta last December on the occasion of the Hindu Mahasabha Session, and read portions at any rate of my opening speech there. By the by do you read Maratha and Kesari regularly? It would keep you informed about my movements and current thoughts. Do you get these two newspapers? If not I shall request Mr. Ketkar to send complimentary copies of them to you reguar]y.

I hope to hear from you whenever it is convenient to you to correspond.

One more thing: I have read Pandit Shamji's life by Yajnik. I know it is due to your initiative, guidance and help. But I request you to write and get written your own life as soon as possible. It is not only from a personal point of view though that too matters much to me—but publication of your life is extremely important from the historical point of view too to India and our party in particular. Please to write everything in it regarding our friend Madame Kama, Chattopadhyaya, Hardayal. Pillay and others. So that your life may be the common record of the patriotic services of those eminent patriots. The puny partisans of the non-revolutionary schools will never do justice to the members of those giants for the very fear that the knowledge of the services and sufferings of the latter would naturally dwarf down their inflated importance as the only suffering saints and patriots.

You are about the only person left who would and could tell the story of the work of the Indian Revolutionaries in the last two world wars. None knows it here. Not even I- It is your last and most patriotic duty to add this golden page to out Indian history. Please do it at any cost. Get a writer and you only go on telling your recollections. And get it published as soon as possible.

Yours sincerely,

V. D. SAVARKAK.

NO. 2

Savarkar Sadan,

Bombay 28.

(Bharat) 22nd March 1950.

Dear Ranaji,

Your letter was duly received in which you have given in detail the outline of your daily life at present. Some of the recollections you had noted in it, the various Indian leaders you came in contact with from time to time and some other details were very interesting. I am at present busy in starting on a tour to Delhi and East Punjab. But .I am writing this hurried letter to you for two or three urgent things. Any how you will oblige us all here by attending to them without fail.

1. You should immediately write your recollections in the form of an autobiography. Everyone here including Senapati Bapat who saw me only today is very anxious to have them. You may think they are not interesting enough to tell. But from historical point their value is immeasurable. I mean to write my autobiography in full but I cannot do that unless I get the individual recollections of all our comrades-in-arms during that momentous period. Your recollections, however sketchy, will serve as a indispensable feeder into my recollections unless we few who have survived tell the real way of the struggle for independence. There is no one else to tell the real history. In fact it is the last and most valuable duly of a soldier and patriot tike- you who had been fighting for the cause to his best ability throughout his life to tell the story of the struggle for the benefit of the nation and enable the future historians to write the history of India during that period. Pandit Shamji's life just published would prove a great help and your recollections would be useful quite equally. Please do not mind the language or the polish or the manner of the writing. The matter counts most in such a historical work. you are the only person who can tell India of the development of the revolutionary movement in Europe ever since 1906 to the ultimate achievement of the goal of independence of India —-at least the threefourth of India—in 1950. Neither I nor Senapati Bapat nor any one else is in a position to do that. So please to jot down in as sketchy a manner as you can, your recollections since your first political awakening and especially 1906.

2. You are requested to send us immediately the list of all members you knew in Paris who were initiated into Abhinava Bharat from 1906 to 1910. This list must reach us by the 3rd week of April at the latest. You need not write details but only the names. We want it urgently for the function we have decided to hold on 10th May next at Poona on a grand scale to celebrate the fulfilment of the mission of the Abhinava Bharat.

3. Please write what became of our friend Virendra Challopadhyaya. Where he is now? Or as reported is it unfortunately true that he died? And if so, how, where and when? This information also you should send by the third week of April next.

4. Please to send your own message of appreciation of and association with the function and celebration to take place on 10th of May next at Poona.

5. Your recollections you may write at a bit of leisure. You may write in Gujarati if you find it easier. They should contain all you know about Madame Cama, Virendra Chatto- padhyaya, Pillay and others. And everything about the movement of Indian Revolutionaries in the first world war and the second world war. In writing please be quite to the point, YOU need not care at all if your recollections are likely to prove inconsistent with the recollections of some other comrades. That is bound to be when all these recollections written by different leaders and actors come to the hand of the future historian. He can very easily find the approximate truth and bring it into a line. So please do not wait for that. Before September or October next you should kindly Jot down your story. Please make two copies of them. Keep one with you and send the other to Shri Ketkar by registered post. Alter I receive it I shall begin—if I survive till then—to write the full history of that period. Several revolutionary leaders and actors have published their recollections or sent their manuscripts to me. I am eagerly waiting for your contribution to the future history. It will no doubt tax on your memory bul it is also true that it is in a way a pleasant work. At any rate it is the last duty of a patriot to tell the next generation the true story of the patriotic efforts of their fathers and grandfathers and thus provide authentic historical documents for the future historian. It is no flattery when I say-that amongst the prominent workers in that heroic period your name shall and ought to go down as a prominent one. Consequently your recollections are looked upon by us all indispensable.

Please to send items marked 2. 3 & 4 above before the third week of nest April.

Hoping this finds you in good health and you immediately sit down to write down recollections howsoever sketchy.

Yours sincerely,

V. D. SAVARKAR.

IT BECAME INEVITABLE TO RESIGN PRIMARY MEMBERSHIP OF HINDU MAHASABHA

20-7-1950

On the eve of Nehru-Liaquat Pact. Veer Savarkar was I detained by the Indian Govt. from April 1950 to June 1950. He was released but he was restricted from taking part in politics for one year, or till the general elections or the third world war. Because of this Veer Savarkar decided to resign the membership of Hindu Mahasabha and wrote the following letter to Dr. N. B. Khare, President, A. I. Hindu Mahasabha.

“In view of the restrictions imposed on me by Government (which I mean to observe) preventing me from taking part in politics for a specific period, I must inevitably resign even the primary membership of the Hindu Mahasabha.

SARDAR PATEL

"HOW UNFORTUNATE THAT SARDAR PATEL MAD HAD TO LEAVE US WHEN WE WANTED HIM MOST" in these Words Veer Savarkar expressed his feelings when he heard the news of the sad demise of Sardar Vallabhabhai Patel.

Dec. 1950.

MY LAST WISH IS TO SACRIFICE LIFE FOR MOTHERLAND

In August 1951 Veer Savarkar sent the following telegram to Mr. Nehru:

I WISH TO OFFER MY SERVICES TO DEFEND THE COUNTRY AGAINST PAKISTANI AGGRESSION PAKISTAN IS A STAND-ING MENAGE TO INDIA. INDIA WAS FORCED TO AGREE TO PARTITION OF INDIA BY BRITISH DIPLOMATIC INTRIGUES. MY LAST WISH IS TO SACRIFICE MY LIFE FOR OUR MOTHERLAND.

DEVANAGRI SHOULD HE THE NATIONAL SCRIPT

21-11-1952

In an interview to the representative of the 'National Standard of Bombay, Veer Savarkar said, "Mr. Nehru's suggestion to use the Nagari script for all India is nothing new. I am glad that the value and importance of the Devnagari script is realised now. Better late than never. We are not going to make the script a national script for all languages because in the olden days, pandits from all corners of the land wrote their literary works in the Devnagari and took "it to Varanasi for due appreciation from scholars there.

Om the sacred word is written in the Indian languages only in the Devanagari Script as also some of the sacred -works, for it is known to be God's script.

Devnagari can easily become the national script for all Indian languages, because it is one of the most scientific scripts based on phonetics.

With elimination of some of the defects, it can also be the most useful for all new composing machines. The peculiarities of regional languages in pronunciation need-not be introduced in the script.

MY BIRTHDAY SHOULD NOT BE CELEBRATED *THIS YEAR*

17-5-53

Of late I have been receiving letters from my well-wishers throughout Hindusthan and Maharashtra in particular to the effect that they wish to celebrate my 71st birthday which falls on the 28th of May next, on a larger and more organised scale than usual. Their programmes include presentation of purses, processions, addresses, public Yadnas-and other religious ceremonies and such other functions which must involve much expense. Many of these friends and public leaders insist also on my paying a public visit to their respective provinces and places.

But due to age and ill-health I cannot now undertake-any lours. Secondly when famine with consequent starvation is raging disastrously in different provinces and Maha-rashtra in particular, when several funds are being raised to meet this danger and for several other purposes and when the middle classes who in general have to bear the burden of such patriotic funds and festivals, are already finding it extremely hard to make both ends meet, I feel that it is my duty to try my best to dissuade my kind friends and well-wishers all over Hindusthan from taxing, even though voluntarily, their slender resources on account of such expensive programmes as they mean to go through to celebrate the birthday.

Consequently in spite of my appreciating the public-spirited and patriotic motive underlying their proposals, I request them most pressingly that my next birthday should" not be celebrated this year on any expensive scale. I for one feel duty-bound to decline to accept any personal purses or costly presents on that account. It is sympathy and kindness alone that I shall expect on that day from those of my countrymen who appreciate whatever services they feel I have been able to render to the nation and mankind and shall feel grateful to them if they extend that much to me.

V. D. SAVARKAR

KASHMIR MUST BE AN INTEGRAL PART OF INDIA

DR. MOOKERJI FOUGHT AND LAID DOWN HIS LIFE FOR

EK VIDHAN, EK PRADHAN, EK NISHAN"

23-6-53

On hearing the news of the sudden and sad demise of Dr. Shamaprasad Mukherjee in Kashmir jail Veer Savarkar said in a public statement:—

"The news of the passing away of Dr. Mukherjee was so shocking and sudden that I could not believe it till thrice confirmed. In him Bharat has lost one of the foremost patriots, politicians and a born parliamentarian. May his martyrdom seal the cause of the inseparable and total integration of: the whole of Kashmir, with Hindusthan Republic. Ek Vidhan (one constitution) Ek Pradhan (one Prime Minister) Ek Nishan (one Flag) was the motto for which he fought and laid down his life on the field. Let us take up the flag and carry on the fight to success. That alone can be the real monument to commemorate the great leader. All Bharat and Hindudom in particular can never be too grateful to his memory who has served them so much and so long. To me it is not only a national loss but a personal one of a respected comrade and a friend.

NOT FAILURE BUT BETRAYAL IS A CHIME

The following message was sent by Veer Savarkar on .28th Feb. 1955 to Shri Vishwanath Agarwal, Secretary of the Reception Committee of the 32nd Annual Session of the U.P. Provincial Hindu Sabha:—

"WISH SUCCESS TO THE 32ND SESSION. WHETHER YOU WIN ELECTIONS OR LOSE, STAND BY THE PAN-HINDU FLAG THROUGH THICK AND THIN" AND TO THE BEST OF YOUR ABILITY. NOT FAILURE BUT BETRAYAL OF THE HINDU CAUSE CONSTITUTES A CRIME."

I JOIN IN HONOURING KHANKHOJE

Veer Savarkar sent the following telegram to Shri B. R. Mandlekar, Advocate of Nagpur on 4-2-1956:

"I JOIN YOU IN HONOURING KHANKHOJE ONE OF THE WARRIORS WHO FOUGHT RIFLE IN HAND AGAINST BRITISH TO LIBERATE OUR MOTHERLAND."

FOLLOW IT WITH COMPULSORY MILITARY TRAINING

The following telegram was sent on 28-4-59.

To

Pandit Jawaharlal Nehru

Prime Minister, New Delhi

HEARTY APPRECIATION OF AND SUPPORT TO YOUR COURAGEOUS STEP PUTTING OUR EASTERN BORDERS UNDER MILITARY CHARGE.

PUNITIVE AND PROHIBITIVE MILITARY REPRISALS IN KIND AND MEASURE CAN ALONE RESTORE OUR LOST PRESTIGE. LET US FOLLOW UP WITH COMPULSORY MILITARY TRAINING OF YOUTHS AND REPEAL OF THE ARMS ACT.

V. D. SAVARKAR

SCRATCH THE NAME AHMEDABAD AND RENAME IT AS KARNAVATI

4-2-1960

"On this historic occasion when Gujarat is soon going get a separate provincial self-Government after its liking,

I exhort once again my Gujarati brethren to scratch the hateful name of Ahmedabad and re-name the city as "KARINAVATI" to reinstate the proud memory of Raja. Karna who had first built it up as his capital.

We cannot forget that the present name of the city as Ahmedabad had its origin in those cursed days when the Mohommedan forces led by Sultan Allah-Ud-din. and his lieutenants invaded that province, sacked and razed the Hindu capital of Karnavati, and Gujarat Iay groaning for centuries under dreadful Moslem atrocities-, massacres, kidnappings, rapes, forcible religious conversions and enslavements of thousands of Hindu men and women. Sultan Ahmed Shah, built a new capital deliberately on the site where the relics of Karnavati stood or there about and after his own name-called it Ahmedabad. It was also the capital of the infamous tyrant Mohammed Bagda.

In as much a? it is, but inevitable that if the name Ahmedabad continues as it is, all those hateful memories also cannot but continue to he associated with it.

Consequently, now that the day of our triumph has risen, it is our hounden duty to erase away the humiliating and hateful name from the map of Gujarat. Even if the city is to continue as the capital of the state, it should be renamed as "KARNAVATI".

But if a new capital is to be creeled altogether at some other place it should be named “VALLABH-NAGAR” in memory of Shri Vallabhabhai Patel whose strong will and hand did so much to serve India.

We must also get rid of the disgraceful alien name the “Arabian Sea” which laving the coastline of Gujarat hears it at present. In as much as this coastline is sacred to every Hindu, as the capital of Lord Shri Krishna was situated then on it, it should be henceforth called either by the old pourauik name “RATNAKAR” or by the more appropriate and up-to-date name “SINDHU-SAGAR” to tally with the Ganga Sagar on the eastern coastline.”

IF WE WIN WE SHOULD MARCH UPTO PEKING!

28-12-62

In a message to All India Hindu Mahasabha Session Calcutta on 30th December 1962 Veer Savarkar says,

Though under the British rule the MacMohan line was considered as our border, yet for thousands of years the Brahmaputra has been our international border on our side as is evident from the name of the river itself. Beyond the northern border our traditional boundary has been the long line of a hundred and fifty shrines and places of pilgrimage situated between Ladak and the Manas Lake. Traffic of thousands of pilgrims and traders has been going on along this line, unimpeded, and without hindrance from any foreign power. Well-known Chinese travellers and pilgrims came to India by this very route.’

Using this very route the Kushans invaded China and defeated it. Beyond that Tibet must remain a buffer state. If a treaty is to be made it must be on the above conditions.

But remember that the boundaries of a state are decided by victory or defeat in war. If we are beaten, if our military strength is found deficient, if we arc too weak to face the enemy, any suitable armistice may be made in the unfavourable conditions. But bear in mind that an armistice is no treaty. If our army can march from victory to victory, without regard for the Macmahon or any other line or boundary we shall march on to Peking.

In the days of Auranzeb the idea of planting the Hindu Hag on Attock was considered ridiculous. In our own child-hood the idea of complete independence was considered ridiculous. But these things have become realities. Why could not the Hindus make the third thing a reality?

About Pakistan I must say that the two nations will not become one nation and they should not become one nation either. Pakistan which is based on Islam can never become a true friend of India. Ayub Khan says the same thing. FOR hundreds of years the Moslem kings have said the same thing. On the other hand our nation is based on Hinduism. If Pandit Nehru makes a treaty with Pakistan by ceding Kashmir or any other part of India through his policy of appeasement Hindu Sabha at least should never give its consent to it. Pakistan will not be pleased even if you give it the whole of Kashmir. They will

continue to make further demands raising the slogan ‘Haske lia Pakistan, marke lenge Hindustan.’ My message to you is ‘Hinduise all politics’. All political problems, permanent as well as temporary, should be solved by judging what is most beneficial to our country.

CONGRATULATIONS TO SHRI Y. B. CHAVAN

The following telegram was sent by Veer Savarkar to Shri Yashawantrao Chavan, on 23-12-63.

“HEARTY CONGRATULATIONS ON YOUR UNANIMOUS ELECTION TO THE LOKSABHA IN FACT YOU REPRESENT NOT ONLY THE NASIK-IGATPURI ELECTORATE BUT THE WHOLE OF MAHARASHTRA. IT IS YOUR PERSONAL TRIUMPH.”

EMPHASISE THESE THREE DEMANDS

The following letter was sent by Hindu Hriday Samrat VEER V. D. SAVARKAR to Shri N. C. Chatterji Bar-at-law, congratulating him on his electoral success to Lok Sabha ‘ on 28-12-63.

“Though I have since long been confined to sick-bed due to age debility and protracted illness and had consequently been forced to retire from all public activities, yet I feel it my duty to congratulate you publicly on your thumping electoral success, defeating the rival congress can-didate, for the Lok Sabha. I strongly hope that now at any rate our Bengali Hindus and Hindudom in general will find an able and indomitable advocate in you to defend the Hindu cause in the Lok Sabha. Three demands above all and immediately must be emphasized. (1) All Hindus in East Bengal should be allowed to come over to Western Bengal and at least an equal number of Moslems from West Bengal should be sent to Eastern Bengal if necessary by force. (2) For every aggressive step taken by Pakistan, whether military or otherwise must be met by prompt reprisals military or otherwise by the Hindusthan Government, kind for kind, measure for measure. (3) Not an inch of our land should be surrendered to Pakistan without the consent of the Hindu Public either on the Eastern frontier or the Western.”

WE MUST NOT RETREAT

6-9-65

(Very happy to hear that our arm) had crossed the border of Pakistan and was marching towards Lahore.)

On hearing the news of our army crossing the border of Pakistan and marching towards Lahore Savarkar was very happy and said,

"NOW LET NOTHING STOP OUR ARMY IN THEIR FORWARD MARCH. THROUGH FEAR OF WHAT OTHERS MIGHT SAY WE MUST NOT RETREAT. THE NATION IS MADE TO SUFFER THE EVIL EFFECT OF THE WEAK-KNEED POLICY OF THE NEHRU GOVERNMENT."

When Shastriji agreed to go to Tashkand for talks Veer Savarkar said, "Shastriji will be beguiled into agreeing, or the sake of peace, to the withdrawal of our troops and giving up of every inch of territory our soldiers have conquered. Only reprisals of the same kind and measure will stop Pakistani aggression. It is not enough to have friendly relations with Russia and America. We must immediately take up a plan to equip India with all kinds of nuclear weapons and missiles. If China could establish large factories in Sinkiang to produce nuclear weapons Indian scientists can certainly do so in one or two years. Possibly they will invent other weapons. But so long as the government is taking no steps in this direction, all our talk of goodwill and friendship will be of no avail. It is necessary for the central government to increase our military strength and armaments.